



شرح الجليل

An Explanation of
Aspects of the Days of
ignorance

of the Imaam & Mujaddid

Muhammad bin 'Abdil-Wahhaab

[d. 1206H]

By Shaikh Saalih bin Fawzaan al-Fawzaan



An Explanation of Aspects of the Days of Ignorance

**Written by Shaikh-ul-Islaam
Muhammad bin 'Abdil-Wahhaab
[Died 1206H]**

**Explanation and Commentary by
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Introduction to the Explanation

All praise is for Allaah, Lord of all that exists and may His Peace and Blessings be upon our Prophet, Muhammad, as well as his family and his Companions.

To Proceed: I used to give classes in the masjid, which consisted of an explanation of the **Aspects of the Days of Ignorance** that Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, mentioned in a concise treatise. Some students, may Allaah grant them success, recorded these classes on tape and afterward took on the task of transcribing them, formatting that and typesetting it into a book, thereafter presenting it to me for my review. After reading it, I approved its publication and distribution in order that benefit could spread by way of it. This was even though there could be found some deficiencies and weakness in the explanation. However, as the saying goes: "Something is better than nothing."

I urge anyone who reads this explanation and finds an error in it to notify me of it so that it can be corrected. May Allaah endow us all with beneficial knowledge and righteous deeds. And may Allaah send His peace and blessings upon our Prophet, Muhammad.¹

¹ **Translator's Note:** In order to fit this book in the least amount of space possible, the original text of *Masaa'il-ul-Jaahiliyyah* (Aspects of the Days of Ignorance) has not been included in this book as a whole, but rather divided into chapters along with each point's respective explanation from Shaikh Saalih Al-Fawzaan. A different font (i.e. Arial) was used for the original text at the beginning of each section in order to distinguish it from its explanation. Please note that chapter headings are not part of the original text of *Masaa'il-ul-Jaahiliyyah*, but rather were added by the author. The text of *Masaa'il-ul-Jaahiliyyah* as a whole can be found as a downloadable e-book on www.al-ibanaah.com. The source used for the translation of this book was the Dar-ul-'Aasima 2001 First Edition (hardcover, 338 pages)

Aspects of the Days of Ignorance

text & explanation

Introduction to the Text of the Book

هذه أمور خالف فيها رسول الله صلى الله عليه وسلم ما عليه أهل الجاهلية الكتابيين والأمينين، مما لا غنى للمسلم عن معرفتها. فالضد يظهر حسنه الضد وبضدها تتبين الأشياء. فاهم ما فيها وأشدّها خطراً عدم إيمان القلب بما جاء به الرسول صلى الله عليه وسلم، فإن انضاف إلى ذلك استحسان ما عليه أهل الجاهلية تمت الخسارة كما قال تعالى: [والذين ءامنوا بالباطل وكفروا بالله أولئك هم الخاسرون]

These are the aspects that the people of the Days of Ignorance – both the people of the Book and the non-People of the Book – were upon, which the Messenger of Allaah ﷺ opposed. They are from the matters that every Muslim is required to possess knowledge of. This is since with (understanding) one side of the opposite, the goodness of the other side of the opposite can be made apparent. And it is by (making apparent the) opposite of something that matters become clarified.

The most important of these aspects (of the Days of Ignorance) and most severe in terms of danger was the absence of faith (*Eemaan*) in the heart, for what the Messenger of Allaah ﷺ came with. And if approval for what the people of the Days of Ignorance were upon is further added to this (absence of faith), then the total ruin is achieved, as Allaah says:

“And those who believe in the falsehood while disbelieving in Allaah, it is they who are the losers.” [Surah Al-'Ankaboot: 52]

- the explanation -

This is one of the treatises of Shaikh Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, called: **“Aspects of the Days of Ignorance, in which the Messenger of Allaah ﷺ opposed the People of the Days of Ignorance.”** It consists of 128 issues, which the author extracted and summarized from the Qur'aan, the Sunnah and the statements of the people of knowledge. The objective behind his writing this treatise was to warn the Muslims so that they could refrain from falling into these aspects since they are extremely dangerous.

In his introduction, the author, may Allaah have mercy on him, explains that these aspects are those matters in which the Messenger of Allaah ﷺ opposed the people of the Days of Ignorance – and they are the *Kitaabiyoona* (People of the Divine Scripture) and *Ummiyoona* (People with no Divine Scripture).

The *Kitaabiyoona*: refers to the People of the Scripture such as the Jews and the Christians, since the Jews have the book, the Torah, which Allaah revealed to Moosaa, and the Christians have the book, the Gospel, which Allaah revealed to 'Eesaa bin Maryam. This is why they are called the People of the Book. In current times, they apply the terms "Old Testament" or "Old Scripture" to the Torah and "New Testament" or "New Scripture" to the Gospel. This is according to their terminology.

They are two great books, which Allaah revealed to two of His noble prophets: Moosaa and 'Eesaa. This is especially the case with the Torah for it is a magnificent book, and the Gospel compliments and confirms it.

So this is why they are called the People of the Book - in order to differentiate between them and those who have no revealed book.

As for the *Ummiyoona*: This refers to the Arabs that did not practice any of the two afore-mentioned religions. They are called *Ummiyoona*, the plural of *ummi*, an ascription to *umm* (mother) since for the most part they were a people that did not read or write. And they were also called this because they had no divine Book prior to the revelation of the Qur'aan. This is why they are called *Ummiyoona*, as Allaah says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ

"He is the One who sent to the unlettered ones (*Ummiyoona*) a Messenger from among them." [Surah Al-Jumu'ah: 2] And He says:

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

"And We had not given them Scriptures which they could study, nor sent to them before you any warner." [Surah Saba: 44]

And Allaah says:

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

"In order that you (O Muhammad) may warn a people whose forefathers were not warned, so they are heedless." [Surah YaaSeen: 6]

This is the meaning of *Ummiyoona*. Allaah described His Prophet ﷺ as being an *ummi* (unlettered person) also, when He said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

"Those who follow the Messenger – the *ummi* Prophet (who could neither read nor write) whom they find written about with them in the Torah and the Gospel – he commands them towards good and forbids them from evil." [Surah Al-A'raaf: 157]

The fact that the Prophet ﷺ was unlettered (*ummi*) - he could neither read nor write - and that he came with this tremendous Book (i.e. the Qur'aan) is a proof for the truthfulness of his Messengership, and it is also one of his miracles.

So the Arabs are *Ummiyoona* (i.e. unlettered, having received no revealed Scripture), and their Prophet too is an *ummi* (unlettered one).

As for the term *Jaahiliyyah*, then what is meant by it is an ascription to *jahl* (ignorance). *Jahl* means: The absence of knowledge. *Jaahiliyyah* refers to the time in which there was no Messenger or Book. What is meant by it is the time period before the advent of the Prophet ﷺ. Allaah says:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

"And do not display yourselves indecently like that of the times of Ignorance." [Surah Al-Ahzaab: 33]

Meaning: The time period before the Prophet ﷺ was sent. Before the advent of the Prophet ﷺ, the entire world was deeply submersed in misguidance, disbelief and atheism. This was because the previously-revealed Messages had been wiped out as the Jews had distorted their Book, the Torah, introducing many aspects of disbelief, deviation and vileness into it. Likewise, the Christians distorted their Book, the Gospel, from how it originally was at the time it was revealed to 'Eesaa. The reason for this was due to a man called Paul or Saul who used to be a Jew that had much hatred and malice towards the Messenger of Allaah, 'Eesaa. So this man resorted to plotting and deceiving in order to corrupt the religion of the Messiah. This was such that he outwardly manifested his belief in the Messiah and showed remorse for what he did in the past of showing enmity to the Messiah. He claimed that one day he saw a vision and afterward believed in 'Eesaa, and the Christians trusted him in what he said.

Then he got his hands on the Gospel, which Allaah had revealed to 'Eesaa, and introduced idolatry, polytheism and disbelief into it. He did this by incorporating into it the belief in the Trinity, i.e. that God is one of three, that Jesus is the son of God and that he is God Himself! He also introduced into it the issue of worshipping the cross and many other vile and despicable aspects of disbelief. And the Christians believed him in this because they held him to be a scholar and a believer, and they called him the Messenger Paul, i.e. the messenger of the Messiah Jesus. This was according to their claims, however, his intent was to corrupt the religion of the Messiah. So that which he desired came to pass, for he was able to corrupt the religion of the Messiah and introduce into it idolatry, the belief in the trinity, and the belief that Jesus is the son of God or that he is part of a trinity. He introduced many forms of polytheism into it and they followed him in that.

This was the state of the People of the Scripture prior to the advent of the Prophet ﷺ, except for a few remnants among them who remained upon the correct religion.² However, the majority of the people were upon disbelief and had deviated away from the Religion of Allaah.

As for the Arabs, they were divided into two categories: One group followed the previously-revealed religions, such as Judaism, Christianity and

² Shaikh Taqee-ud-Deen (Al-Hilaalee) said: "They became extinct before the advent of Muhammad ﷺ.

Zoroastrianism (Majoos), while the other group remained upon the pure monotheistic belief (*Haneefiyyah*) – the religion of Ibraaheem and Isma'eel, especially in the area of Hijaaz – the lands of Makkah.

This lasted up to the point when there appeared a man named 'Amr bin Luhay Al-Khuzaa'ee. He served as a king over Hijaaz and he would display piety, worship and uprightness. One time, he went to Shaam in order to seek treatment for a sickness. There he found the people of Shaam worshipping statues. He thought this was something good, so he came back from Shaam with some of these statues. And he dug up the idols that had been buried underground after the demise of the people of Nooh – the statues of Wadd, Suwaa', Yagooth, Ya'ooq, Nasr and others. The flood had destroyed these statues and buried them, but the Devil came and showed him where they had settled. So he excavated them, took them out and passed them out to the different Arab tribes, ordering them to worship these idols. The people accepted this and so polytheism was introduced into the lands of the Hijaaz as well as other Arab lands. So he changed the religion of Ibraaheem and let the animals loose for the idols (i.e. a pagan ritual). This is why the Prophet ﷺ saw him dragging his intestines in the Hellfire.³

Before the advent of the Prophet ﷺ, the world was in a state of manifest deviation – the *Kitaabiyoona* (People of the Scripture), the *Ummiyoona* (Non-People of the Scripture) and others. This was the case for all of the inhabitants of earth except for some remnants amongst the people of the Scripture that had remained upon the true religion. However, they had become extinct prior to the coming of the Prophet ﷺ. So the darkness had turned pitch-black throughout the land. It was stated in a hadeeth that Allaah looked at the inhabitants of earth and hated all of them – both Arabs and non-Arabs – except for some remnants from the People of the Scripture.

It was in this pitch-black darkness and this deeply rooted period of ignorance, where the trails were obliterated and the study and adherence of the divine revelations were extinct, that Allaah sent His Prophet, Muhammad ﷺ, in order to take the people out from the darkness and into the light, as Allaah says:

³ This is authentically reported on the Messenger of Allaah ﷺ, where he said: **"I saw 'Amr bin 'Aamir bin Luhay Al-Khuzaa'ee dragging his intestines in the Hellfire. He was the first who let the animals loose for the idols."** [Reported by Al-Bukhaaree (no. 3521) and Muslim (no. 2856)]

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ
أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"Indeed, Allaah bestowed a great favor on the believers when He sent to them a Messenger from amongst themselves, reciting unto them His verses, purifying them and teaching them the Book and the Wisdom, while before that they had been in manifest error." [Surah Aali 'Imraan: 164]

"While before that..." refers to the time before the advent of the Prophet ﷺ.

Jaahiliyyah, as we said before, is an ascription to *jahl* (ignorance), which means the absence of knowledge. So anything that is ascribed to Jaahiliyyah is therefore condemned. This is why Allaah said:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

"And do not display yourselves indecently like that of the times of Ignorance." [Surah Al-Ahzaab: 33]

Allaah has forbidden the wives of the Prophet ﷺ from committing *tabarruj* (indecent exposure), which is to openly expose one's adornment while in the marketplaces and in front of people. This was since the women amongst the people of the Days of Ignorance would indecently expose themselves. In fact, they would even uncover their private parts as occurred during their Tawaaf (around the Ka'bah), and they would hold this to be from their exploits.

Allaah says:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ

"When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the Days of Ignorance." [Surah Al-Fat'h: 26]

This is meant to be a condemnation since the pride and haughtiness of the Days of Ignorance is condemnable. Also, one time a man from the Ansaar

fought and disputed with another man from the Muhaajireen during one of the battles. So the man from the Ansaar said: "O Ansaar, (i.e. come to aid me)!" and the man from the Muhaajireen said: "O Muhaajireen, (i.e. come to aid me)!" Each of them called out to his people. Upon hearing this, the Prophet ﷺ said: **"Are you calling with the calls of the Days of Ignorance while I am still amongst you?! Leave that alone for it is rotten."** ⁴ He meant by this: Taking sides with one's tribe. This is since all of the believers are brothers – there is no difference between an Ansaaree and a Muhaajiree or between this tribe and that tribe. They are all brothers in Faith, like one body and a building that solidifies itself. This is the obligation upon the Muslims – they don't differentiate between the Arab and the non-Arab or between the black and the white, except for the case of Taqwaa, as Allaah says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"Verily, the most noble amongst you before Allaah is the one with the most Taqwaa (dutifulness to Allaah)." [Surah Al-Hujuraat: 13]

And He says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ

"Verily, the believers are only brothers, so make amends between your brothers." [Surah Al-Hujuraat: 10]

So affiliating oneself with one's ancestry and tribe is from the aspects of the Days of Ignorance.

The Prophet ﷺ said: **"Whoever dies without the bay'ah (allegiance to Muslim ruler) on his neck dies the death of one in Jaahiliyyah."**⁵ This is because the people of the Days of Ignorance were people of chaos and disorder who did not submit themselves to an authority or ruler. This was the state of the people of the Days of Ignorance.

⁴ Reported by Al-Bukhaaree (no. 3518, 4905, and 4907) and Muslim (no. 2584)

⁵ Reported by Muslim (no. 1850)

In summary: The aspects (i.e. practices, beliefs and methods) of the Days of Ignorance are all condemnable. We were prohibited from imitating the people of the Days of Ignorance in all matters. The Days of Ignorance (Jaahiliyyah) came to an end when the Prophet ﷺ was sent. So after the advent of the Prophet ﷺ, the general Period of Ignorance ceased, and there came about knowledge and faith, and the Qur'aan and Sunnah were revealed. Knowledge spread and ignorance terminated. So long as the Qur'aan and the Sunnah exist and there is knowledge present, there is no more Jaahiliyyah – I mean by this, the general state of Jaahiliyyah (Days of Ignorance). But as for some traces and forms of (specific) Jaahiliyyah still remaining in some people or in some tribes or in some countries, then this specific Jaahiliyyah still exists.

This is why when the Prophet ﷺ heard a man condemning his brother, saying: "O son of a black woman, he ﷺ said: **"Did you condemn him because of his mother? Verily, you are a man who has Jaahiliyyah in him."**⁶ And he ﷺ said: **"There are four things in my ummah from the characteristics of the Days of Ignorance that will not be abandoned: Boasting about one's lineage, reviling people's roots, seeking rain based on stars, and wailing over the dead."**⁷

This indicates that certain aspects from the characteristics of the People of the Days of Ignorance that are blameworthy will continue to remain in some people – however, a person does not necessarily commit disbelief due to them. But as for the general period of Jaahiliyyah, then that has ended, all praise be to Allaah.

Because of this, it is not permissible to say: "The people are in a state of Jaahiliyyah" or "The world is in a state of Jaahiliyyah" since this is denying the existence of the Message and it is a denial of the Qur'aan and the Sunnah. This type of blanket statement is not permissible. But as for if it is said: "There is Jaahiliyyah in some people" or "There is Jaahiliyyah in certain individuals" or "That is one of the aspects of the Days of Ignorance", then this still exists. There is a differentiation in this between what occurred before the Prophet's ﷺ advent and what occurred after it.

⁶ Reported by Al-Bukhaaree (no. 30, 2545, and 6050) and Muslim (no. 1661)

⁷ Reported by Al-Bukhaaree in abridged form (no. 3850) and Muslim, and the wording is his (no. 934)

Some people may ask: "What is the reason for mentioning the aspects of the Days of Ignorance when the period of Jaahiliyyah has come to an end? We are Muslims, all praise be to Allaah."

We respond to this by saying: The reason for mentioning them is to warn against them. This is since if the seeker of knowledge is aware of them, he will stay away from them. But if he is unaware of them and has no knowledge of them, he may fall into committing one of them. So we mention and study them for the sake of knowing what they are in order to avoid them and beware of them. A poet said:

*"I learned evil, not for the sake of evil, but in order to avoid it,
And whoever is not aware of evil, will fall into it."*

This is from one perspective. And from a second perspective, if you become aware of the aspects of the Days of Ignorance, you will then become aware of the great virtue of Islaam, as the poet said:

*"The beauty of a thing is made apparent by its opposite
And it is through its opposite that things become clear."*

'Umar bin Al-Khattaab ؓ said: "It is imminent that the handhold of Islaam will be destroyed piece by piece. This will be when one is raised upon Islaam while not being aware about Jaahiliyyah." So if a person is unaware of the characteristics of the Days of Ignorance, it is more likely that he will fall into committing them. This is since the Devil has not forgotten them nor has he slept on them. Rather, he is always calling to them.

So the Devil and his followers, from among those who invite to misguidance, have not ceased to call the people to Jaahiliyyah, to the revival of aspects of the Days of Ignorance, to polytheistic beliefs and innovations, to false notions and to the revival of past traditions. The purpose behind all of this is to demolish Islaam and to turn the people back to Jaahiliyyah. So we must study the aspects of the Days of Ignorance (Jaahiliyyah) in order to avoid them and stay far away from them.

The author then said: "The most important of these aspects (of the Days of Ignorance) and most severe in terms of danger was the absence of faith (*Eemaan*) in the heart, for what the Messenger came with." This is since the

people of the Days of Ignorance denied the Messenger ﷺ and didn't believe in him, nor did they accept the guidance of Allaah that he brought to them.

The author continued: "And if approval for what the people of the Days of Ignorance were upon is further added to this (absence of faith), then the total ruin is achieved." This means: Corruption will occur outwardly and inwardly. The inner corruption refers to the lack of faith in what the Messenger of Allaah ﷺ came with. The outer corruption refers to approving of the aspects of the Days of Ignorance. So if both the outer and inner aspects become corrupt, total ruin is achieved, and we seek refuge in Allaah from that!

This is the consequence of being ignorant and unaware of the aspects of the Days of Ignorance. It is not permissible to approve of what the people of the Days of Ignorance were upon. Rather, it is incumbent (on us) to reject that and abhor it.

As for the one who deems that to be good, he is one from among the people of the Days of Ignorance. The author uses the following *ayah* as proof for this:

وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

"And those who believe in the falsehood while disbelieving in Allaah, it is they who are the losers." [Surah Al-Ankaboot: 52]

"Those who believe in the falsehood" meaning: They held the falsehood to be true. Falsehood is the opposite of truth. So whatever contradicts the truth, then that is falsehood. Falsehood is something passing and transitory, which has no benefit in it. Allaah says:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ

"So what is there after the truth except misguidance? How then can you turn away?" [Surah Yoonus: 32]

The First Aspect: Supplicating to Righteous Individuals

أنهم يتعبدون بإشراك الصالحين في دعاء الله وعبادته، يريدون شفاعتهم عند الله، لظنهم أن الله يحب ذلك وأن الصالحين يحبونه، كما قال تعالى: [ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله] وقال تعالى: [والذين اتخذوا من دونه أولياء مانعهم إلا ليقرّبونا إلى الله زلفى] وهذه أعظم مسألة خالفهم فيها رسول الله صلى الله عليه وسلم، فأتى بالإخلاص، وأخبر أنه دين الله الذي أرسل به جميع الرسل، وأنه لا يقبل من الأعمال إلا الخالص، وأخبر إن من فعل ما استحسنوا فقد حرم الله عليه الجنة ومأواه النار. وهذه هي المسألة التي تفرق الناس من أجلها بين مسلم وكافر، وعندها وقعت العداوة، ولأجلها شرع الجهاد كما قال تعالى: [وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله]

[1] They performed worship by mixing righteous people into their supplication and worship of Allaah. They only did this desiring that these (righteous people) act as intercessors for them before Allaah, based on their notion that Allaah loved this and that these righteous people loved Him. Allaah says: **"And they worship besides Allaah things that harm them not nor profit them, and they say: 'These are our intercessors with Allaah.'"** [Surah Yoonus: 18]

And He says: **"And those who take associates apart from Him (say): 'We worship them only so that they may bring us nearer to Allaah.'"** [Surah Az-Zumar: 3]

This is the greatest of matters that the Messenger of Allaah opposed them in. So he brought sincerity (i.e. doing deeds *sincerely for Allaah alone* and not for anyone else) and informed that it was the Religion of Allaah, which all the messengers were sent with. And he informed us that no deeds are accepted (by Allaah), except those done sincerely (for Him alone). And he informed that whosoever does what these (polytheists) approved of, then Allaah has forbidden Paradise for him and his final destination will be the Hellfire.

It is due to this aspect that mankind becomes divided into Muslims and disbelievers. And it is due to it that enmity (between the two) occurs. And it is for this purpose that *Jihaad* was legislated, as Allaah says:

"And fight them (disbelievers) until there is no more *fitnah* (evil/disbelief) left, and the religion is for Allaah alone." [Surah Al-Anfaal: 39]

- the explanation -

Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the Jinn and mankind except that they should worship Me." [Surah Adh-Dhaariyaat: 56]

Worship is the right of Allaah – It is not permissible that someone else be worshipped along with Him regardless of who it may be. However, the people of the Days of Ignorance did the opposite of this, for they abandoned worshipping Allaah, which was the reason why they were created. Instead of worshipping Allaah, they worshipped statues, trees, rocks, jinn, angels, "saints" and righteous people. So they directed their worship to other than Allaah. Among them were those who did not worship Allaah at all. These were the disbelievers, such as the atheists and the Dahriyyah.⁸ And among them were those who worshipped Allaah as well as other gods along with Him. But the ruling with regard to both of these types is one and the same. The one who worships others along with Allaah is just like one who doesn't worship Allaah at all. This is since his worship is in vain. Allaah is not pleased with Shirk (associating partners in worship with Him). Likewise, the deed must be in accordance with what Allaah has legislated. So Allaah does not accept the deed that has innovation in it, just as He does not accept the deed that has polytheism in it. So the greatest aspect of the Days of Ignorance was: Associating partners in worship with Allaah and innovating into the Religion.

⁸ **Translator's Note:** An explanation of who the Dahriyyah are will follow under Aspect Forty-Six.

The author, may Allaah have mercy on him, began with this aspect since it was the most dangerous characteristic of the people of the Days of Ignorance. And it is also because it was the first thing that the Messenger of Allaah ﷺ began with – rejecting it and calling the people to abandon it. So the first thing the Messenger of Allaah ﷺ began with – as did all of the other prophets – was the command to make all of the worship sincerely and exclusively for Allaah alone and to abandon the worship of everything besides Him. This is the beginning of the call of the Messengers, since this is the foundation upon which everything else is built on. If the foundation is corrupt, there is no benefit in all of the other things that come after it – there is no benefit in the prayer, fasting, Hajj, charity or any of the other forms of worship. So long as the foundation is corrupt and one is lacking Tawheed, there is no benefit in all of the other good deeds, since Shirk (associating partners in worship with Allaah) has nullified and invalidated them.

During the Days of Ignorance, the people would worship Allaah and many other things along with Him, amongst which was the worship of righteous and pious individuals, as occurred with the people of Nooh when they went to extremes with regard to their righteous people – Wadd, Suwaa', Yagooth, Ya'ooq and Nasr. They worshipped their graves apart from Allaah using the excuse that they were righteous people and that they sought nearness to Allaah through them and that they would intercede before Allaah on their behalf.

This is how the people of the Days of Ignorance gradually began to fall into Shirk. So they would worship the righteous and pious people as well as the angels. And they would say: "We only worship them so that they may bring us closer to Allaah." And they would say: "They will intercede for us before Allaah." They would not say: "They are partners in worship with Allaah." Rather, they would say: "They are only devout worshippers of Allaah who serve as intermediaries for us before Allaah, and they will intercede on our behalf and draw us nearer to Him." They would not call this action of theirs Shirk, since the Devil had made it appear to them that it wasn't Shirk, but rather they would call it "seeking nearness to Allaah" through the intermediation and intercession of righteous people. Consideration is not given to names but rather to the facts. So this act of theirs is Shirk even if they call it "intercession" or "nearness." It is in fact Shirk. Using different names does not change the reality of something.

Allaah is not pleased with anything being worshipped alongside Him, as He says:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"So whoever longs to meet his Lord, then let him do righteous deeds and not associate any partners into the worship of his Lord." [Surah Al-Kahf: 110]

And Allaah says:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"So call unto Allaah, sincerely, making the religion purely for His sake."
[Surah Az-Zumar: 2]

And He says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

"And they were not commanded except to worship Allaah sincerely, making the worship purely for Him alone." [Surah Al-Bayyinah: 5]

And He says:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

"So worship Allaah sincerely, making all of the worship for Him alone."
[Surah Ghaafir: 14]

Worship is of no benefit if it is done with the absence of sincerity and following the way of the Messenger of Allaah ﷺ.

So this is the greatest aspect that the people of the Days of Ignorance were upon. And it was that they would worship the righteous and pious people, such as those who had passed away or are not present, and they would seek

assistance and refuge in them, asking them for their needs, in the same exact manner that the grave-worshippers of today do.

So the worship of tombs and shrines today, seeking nearness to Allaah through the deceased, supplicating to them apart from Allaah, and seeking their exclusive assistance – all of this is what the people of the Days of Ignorance practiced and believed in, as Allaah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

"And they worship apart from Allaah that which doesn't harm them or benefit them, and they say: 'These are our intercessors before Allaah.'"
[Surah Yoonus: 18]

The same thing occurs nowadays – When the grave-worshippers are debated against and condemned for their worship of graves, they say: "We are not worshipping the graves, since worship is only for Allaah. Rather, they are intermediaries between us and Allaah and they will intercede for us before Him." But this is exactly what Allaah repudiated the people of the Days of Ignorance for, when He said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

"And they worship besides Allaah things that harm them not nor profit them, and they say: 'These are our intercessors with Allaah.'" [Surah Yoonus: 18]

And He says:

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

"And those who take associates apart from Him (say): 'We worship them only so that they may bring us nearer to Allaah.'" [Surah Az-Zumar: 3]

They did not worship them because they believed that they shared in Allaah's Ability to create, provide, bring to life and cause death, as they acknowledged that this was only for Allaah. Rather, they only worshipped them so that they could bring them closer to Allaah. So they would say: "We are worshippers full of sins. And these individuals are righteous and hold good standing with Allaah. So we would like for them to act as intermediaries for us before Allaah to accept our repentance and worship." This is what the devils among mankind and the jinn made appear good to them concerning this matter.

What is strange is that these individuals read the Qur'aan and pass by these verses, yet do not take heed of them. And in spite of doing that, they continue to worship graves, even though this is one of the acts of the people of the Days of Ignorance. The reason they do this is because they are not aware of what the people of the Days of Ignorance used to believe and practice. They are not aware that this is one of the characteristics of the people of the Days of Ignorance. So this is the consequence of not having knowledge of the aspects of the Days of Ignorance.

Then the author, may Allaah have mercy on him, said: "This is the greatest of matters that the Messenger of Allaah opposed them in. So he brought sincerity (i.e. doing deeds *sincerely for Allaah alone* and not for anyone else) and informed that it was the Religion of Allaah, which all the messengers were sent with. And he informed us that no deeds are accepted (by Allaah), except those done sincerely (for Him alone). And he informed that whosoever does what these (polytheists) approved of, then Allaah has forbidden Paradise for him and his final destination will be the Hellfire. It is due to this aspect that mankind becomes divided into Muslims and disbelievers. And it is due to it that enmity (between the two) occurs. And it is for this purpose that *Jihaad* was legislated, as Allaah says: '**And fight them (disbelievers) until there is no more *fitnah* (evil/disbelief) left, and the religion is for Allaah alone.**'"

Is Allaah in need of there being an intermediary between Him and His servant? Allaah is near and responds. He hears and sees everything, and He shows mercy and accepts the repentance of His servants. He did not command us to use intermediaries when supplicating to Him for something. Rather, He commanded us to supplicate and call unto Him directly, as He says:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

"So supplicate to Allaah sincerely, making your worship purely for Him alone." [Surah Ghaafir: 14]

And He says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"And your Lord says: 'Supplicate to Me. I will respond to you.' Verily, those who turn in pride away from worshipping Me will enter the Hellfire in disgrace." [Surah Ghaafir: 60]

Allaah commanded us to supplicate to Him directly and He did not order us to set up intermediaries between us and Him. The issue of Shirk is the greatest aspect that the Messenger of Allaah ﷺ opposed them in. When Allaah sent him as a Messenger to the people, the first thing he began with was the call to the Tawheed (Oneness) of Allaah and the rejection of Shirk. He ﷺ would say: **"Say Laa Ilaaha IllaaAllaah and you will prosper."**⁹ And he ﷺ said: **"I was commanded to fight against the people until they say: Laa Ilaaha IllaaAllaah. So when they say that, they will have protected their lives and wealth from me."**¹⁰ The Prophet ﷺ would constantly go to visit them in their gatherings and their dwellings and during the ritual days of Hajj and he would call them to Tawheed and to single Allaah out in worship. This is the first thing that he ﷺ started with since it is the foundation. Similarly, it is obligatory for those who call to Islaam to give special significance to this matter and to make calling to Tawheed the most important thing in their call.

So the Prophet ﷺ came to call the people to worship Allaah alone and to abandon the worship of everything besides Him, whether righteous people or other than that. This is the religion of the messengers, as Allaah says:

⁹ Reported by Ahmad in his *Musnad* (3/492 and 4/63, 341), Ibn Hibbaan in his *Saheeh* (no. 6528), At-Tabaraanee in *Al-Kabeer* (5/61 no. 4582), Ad-Daaraqutnee in *as-Sunan* (3/45), Al-Bayhaquee in *Dalaa'il-un-Nubuwwah* (5/380), and Al-Haakim in *Al-Mustadrak* (3/512, no. 4275) and he said: "This is a hadeeth with an authentic chain of narration, but the two Imaams did not report it."

¹⁰ Reported by Al-Bukhaaree (no. 1399, 2946) and Muslim (no. 20-21)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي
إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"And We did not send any messenger before you except that We revealed to him: 'There is no deity that has the right to be worshipped except Me, so worship Me.'" [Surah Al-Anbiyaa: 25]

And Allaah says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And We have indeed sent to every nation a messenger, saying: 'Worship Allaah and avoid the false deities.'" [Surah An-Nahl: 36]

This is the methodology of the messengers, may Allaah's peace and blessings be upon them all, which was to call the people to worship Allaah and to abandon the worship of everything apart from Him. As for all of the other good deeds, then they follow in line after that.

Allaah does not accept any action except that which is done sincerely for His sake – not containing any association of partners with Him. The action must also be in accordance with what He has legislated. So Allaah does not accept the action that has innovation in it nor that which has Shirk (polytheism) in it. Allaah says:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"So whoever longs to meet his Lord, then let him do righteous deeds and not associate any partners into the worship of his Lord." [Surah Al-Kahf: 110]

And Allaah says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"And worship Allaah (alone) and do not mix anything with Him (in His worship)." [Surah An-Nisaa: 36]

Allaah did not limit His Speech to just mentioning the command to worship Allaah. Rather, He also forbade Shirk since worshipping Allaah is not acceptable as long as there is Shirk in it. Also, disbelieving in the false deities takes more precedence over believing in Allaah, as He says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

"So whoever disbelieves in the false deities and believes in Allaah, then he has grasped the most trustworthy handhold that will never break." [Surah Al-Baqarah: 256]

This is what is meant by *Laa Ilaaha IllaaAllaah* – it consists of a negation and an affirmation – a negation of Shirk and an affirmation of Tawheed. "*Laa Ilaaha*" nullifies all the deities that exist which are worshipped, while "*IllaaAllaah*" affirms the worship of Allaah alone.

An action that contains innovation and opposition to the methodology of the Messenger of Allaah is not accepted. The Prophet ﷺ said: **"Whoever does a deed, which is not in accordance with our affair (i.e. the Sunnah), then it is rejected."**¹¹

And in another narration, he ﷺ said: **"Whoever introduces into our affair (i.e. the Sunnah), that which is not part of it, it will be rejected."**¹²

This is why the scholars say: "An action is not accepted unless it meets two conditions: The first condition is that the action must be done purely for Allaah's sake alone, and the second condition is that it must be done in accordance with the way of the Messenger of Allaah ﷺ. So if one of these two conditions is missing, this action will not be accepted by Allaah, and it will not be considered a righteous deed."

¹¹ Reported by Muslim (no. 1718/18) and Al-Bukhaaree in his *Saheeh*, Book of Adherence (*I'tisaam*), Chapter: "If a person performing a deed or a judge errs and contradicts the Messenger of Allaah unknowingly, his ruling/judgement is rejected."

¹² Reported by Al-Bukhaaree (no. 2697) and Muslim (no. 1718/17)

Allaah informs us that whoever worships what he feels to be correct, such as statues, righteous people, trees, rocks and graves, and doesn't reference this worship back to the Book of Allaah and the Sunnah of His Messenger ﷺ, but rather just relies on his good feelings and what his soul desires even though it may oppose the Book and the Sunnah – Allaah informs us that He has forbidden Paradise for such a person and his final abode will be the Hellfire.

Allaah says:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

"Verily, whoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his final abode." [Surah Al-Maa'idah: 72]

This means that He will completely restrict him from entering Paradise at all. To forbid something (*tahreem*) in the Arabic language means to restrict it. So he who worships false gods along with Allaah will be completely prevented from entering Paradise, with no hope of ever entering it, and his final abode will be the Hellfire.

This is the consequence of mixing partners in the worship of Allaah. Even if the people say: "We only worship them so that they may bring us closer to Allaah", if they die upon this belief without repenting, Allaah will forbid Paradise for them and make the Hellfire their final abode to dwell therein forever and ever. So anyone that desires to be saved must give special attention to this matter and not continue to remain upon the ways of the people of the Days of Ignorance in this aspect or any other aspect.

The author's statement: "It is due to this aspect that mankind becomes divided into Muslims and disbelievers" means the aspect of Tawheed and Shirk. A group of people believed in the Messenger of Allaah ﷺ and made their worship purely for Him alone. They are the believers. Then there were other people that opposed him ﷺ and remained upon their polytheism, false worship and adherence to what their forefathers used to worship aforetime, as was the case with the disbelieving nations that would oppose the messengers simply because they wanted to remain upon their ancestral traditions, as Allaah says:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

"And similarly, We sent not a warner before you (Muhammad) to any town (people), except that the luxurious ones amongst them said: 'Verily, we found our forefathers following a certain way and religion, and we will indeed follow in their footsteps.'" [Surah Az-Zukhruf: 23]

And they would say:

أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا

"Do you forbid us from worshipping what our forefathers would worship?" [Surah Hood: 62]

This was the argument and excuse they would use, which was that they wanted to hold onto what their fathers and grandfathers were upon, which included worshipping others besides Allaah.

The author's statement: "And it is due to it that enmity (between the two) occurs" means: between the adherents of Tawheed and those who commit Shirk – between the believers and the disbelievers. This is since the believers are obligated to show enmity towards the disbelievers. So it is not permissible to have love for the disbelievers, even if they are the closest of people to you, as Allaah says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

"You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad), even though they may be their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with a light from Himself." [Surah Al-Mujaadilah: 22]

Therefore, one must have loyalty towards Allaah, His Messenger ﷺ and the believers, and disloyalty against disbelief and the disbelievers, and Shirk and the polytheists.

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَّهُ

"We have rejected you and there has appeared between us and you enmity and hatred forever until you believe in Allaah alone." [Surah Al-Mumtahinah: 4]

This was the way of Ibraaheem, may the peace and blessings of Allaah be upon him.

As for those who call today for an open dialogue and understanding between the religions, claiming that they are all heavenly faiths – rather, some are even so bold as to claim that the Jews and Christians are not disbelievers – then this is contrary to what the Messenger of Allaah ﷺ came with, contrary to what is stated in the Qur'aan and contrary to the religion of Ibraaheem, which we were commanded to follow.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"O you who believe, do not take your fathers and your brothers as supporters, if they prefer disbelief over Faith. And whoever of you does so, then he is one of the wrong-doers." [Surah At-Tawbah: 23]

These individuals say: "The Jews and the Christians are People of the Scripture and they are people who believe. All of these are religions sent from Allaah. We will try to understand what we share in common and work together. And you should not deem the Jews and Christians as disbelievers."

This call is prevalent nowadays, and it eradicates the aspect of loyalty and disloyalty between the believers and the disbelievers. Whoever doesn't believe in the Messenger, Muhammad ﷺ, is a disbeliever, regardless of whether he is

from the People of the Scripture or not. This is because after the advent of the Messenger ﷺ, everyone has no choice but to believe in him ﷺ. So whoever doesn't believe in him is a disbeliever. The Jews and the Christians do not believe in the Messenger (Muhammad), so they are disbelievers.

The Prophet ﷺ said: **"By the One in whose Hand is the soul of Muhammad, there is no one from this ummah, whether he is Jewish or Christian, that hears about me and then dies without believing in what I was sent with, except that he will be from the inhabitants of the Hellfire."**¹³

So after the advent of the Prophet ﷺ, no one is allowed to abandon following his religion. This is such that the Prophet ﷺ said: **"By Allaah, if my brother Moosaa were alive, he would have no choice but to follow me."**

So after the advent of the Prophet ﷺ, there is no correct religion except the religion of Islaam.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever seeks other than Islaam as a religion, then it will never be accepted from him, and in the Hereafter, he will be from among the losers."
[Surah Aali 'Imraan: 85]

So this is a false call. But yet today, there are conferences and seminars held for its sake, and money is donated at these events in order to call to the unification of the religions, which they call "inter-faith" dialogues! Far removed is Allaah from this! Can there be such a thing as an open dialogue between belief and disbelief, between Shirk and Tawheed, and between the enemies of Allaah and His allies?!

Then the author, may Allaah have mercy on him, said: **"And it is for this purpose that *Jihaad* was legislated. Allaah says: 'And fight them (disbelievers) until there is no more *fitnah* (evil/disbelief) left, and the religion is for Allaah alone.'"**

¹³ Reported by Muslim (no. 153)

We are obligated to abide by three things with respect to the disbelievers:

First: To have enmity towards them. This is since they are enemies of Allaah and enemies of His Messenger ﷺ.

Second: To call them to believe in and follow the Messenger. This is something that is obligatory upon the Muslims.

Third: To fight against them if they are called to Islaam and refuse to accept it. In this case, it is obligatory to wage Jihaad and fight against them. Allaah says:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

"And fight them (disbelievers) until there is no more *fitnah* left, and the religion is for Allaah alone." [Surah Al-Anfaal: 39]

So the last stage with regard to them is that of fighting against them. But this is on the condition that the Muslims have the ability to fight. Allaah says:

فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

"Then kill the polytheists wherever you find them, and capture them and besiege them, and prepare for them each and every ambush." [Surah At-Tawbah: 5]

This *ayah* contains in it the wisdom behind Jihaad in Islaam, and it is that through it, Shirk will be put to an end. "...until there is no more *fitnah*..." What is meant by *fitnah* here is Shirk. So therefore this verse means: "And fight the disbelievers until there is no more *Shirk* (polytheism) present, and the religion is for Allaah alone." This is the objective behind Jihaad. The objective behind Jihaad is not to expand one's reign of authority or to conquer kingdoms or to attain wealth. This is not the objective behind Jihaad. The true objective behind Jihaad is to raise the word of Allaah and to remove Shirk from the land. This is the objective behind Jihaad.

Likewise, the objective behind Jihaad in Islaam is not to defend, as some feeble-minded writers say today. They claim: "Islaam does not command us to

fight against the disbelievers, since this is barbarity. However, the fighting, which is mentioned in Islaam is for the purpose of defense."

This means that if someone transgresses against us, we are to fight against him in order to repel the transgression only. Far removed and perfect is Allaah from all defects! Allaah, Mighty and Sublime, says:

فَاقْتُلُوا الْمُشْرِكِينَ

"Then kill the polytheists..." [Surah At-Tawbah: 5]

And He says:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

"And fight them until there is no more *fitnah*, and the religion is for Allaah alone." [Surah Al-Anfaal: 39]

The purpose and objective behind fighting in Islaam is: To spread the Call to Islaam, to propagate the Religion, and to eradicate Shirk. "And fight them until there is no more *fitnah* (i.e. Shirk), and the religion is for Allaah alone." [Surah Al-Anfaal: 39]

This is the objective behind Jihaad. Fighting in Islaam is of two types:

The First Type: Defensive Fighting, when the Muslims are able to do it.

The Second Type: Offensive Fighting, when the Muslims are strong and have the ability to do it.

The Second Aspect: The Division of the People of the Days of Ignorance with regard to their Worship and Religion

أنهم متفرقون في دينهم، كما قال تعالى: [كل حزب بما لديهم فرحون]، وكذلك في دنياهم ويرون أن ذلك هو الصواب، فأتى بالاجتماع في الدين بقوله: [شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه]، وقال تعالى [إن الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء]، ونهانا عن مشابهتهم بقوله: [ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات]، ونهانا عن التفرق في الدنيا بقوله: [واعتصموا بحبل الله جميعا ولا تفرقوا]

[2] They divided into sects within their religion. Allaah says: **"And do not be among the polytheists – of those who split up their religion and became divided into sects – each sect rejoicing in that which it has."** [Surah Room: 32]

They also split up into divisions with regard to their worldly affairs, and they saw that as being the correct thing to do. So Allaah prescribed unity and agreement in the Religion, saying:

"He has ordained for you the same religion that He ordained for Nooh and that which We have inspired in you (O Muhammad), and that which We ordained for Ibraaheem, Moosaa and 'Eesaa, (saying): 'You should establish the Religion and make no divisions within it.'" [Surah Ash-Shooraa: 13]

And: **"Verily, those who split up their religion and became sects; you have no concern with them in the least."** [Surah Al-An'aam: 159]

He has forbidden us from being similar to them, saying: **"And be not like those who split up and differed after the clear signs came to them."** [Surah Aali 'Imraan: 105]

And He has forbidden us from splitting up into sects in the Religion: **"And hold firmly onto the Rope of Allaah, all of you together, and be not divided."** [Surah Aali 'Imraan: 103]

- the explanation -

This is the second aspect from those aspects that the Messenger of Allaah ﷺ opposed the people of the Days of Ignorance in, and it is that the people of the Days of Ignorance were divided in their religious as well as their worldly affairs. Their main characteristics were that of splitting up and differing, as Allaah says:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

"And do not be among the polytheists – of those who split up their religion and became divided into sects – each sect rejoicing in that which it has."
[Surah Room: 31-32]

This is the characteristic of the people of the Days of Ignorance from the Jews, Christians and pagans. The rest of the religions present at the time of the Days of Ignorance were also this way, as they were divided in their religion. Each one amongst them had a religion, which he would call to and ascribe to. The Christians would call to Christianity and the Jews would call to Judaism. Each of these religions would deem the other religion to be upon disbelief, as Allaah says:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ
النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

"The Jews say that the Christians follow nothing (i.e. are on the wrong Religion) and the Christians say that the Jews follow nothing, even though they both recite the Scripture. Such was stated by (the pagan Arabs) who have no knowledge." [Surah Al- Baqarah: 113]

Those who have no knowledge here refers to the pagan Arabs, since they had no Scripture or heavenly-sent religion. They too would disbelieve one another and oppose one another.

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

"Allaah will judge between them on the Day of Resurrection in that which they used to differ." [Surah Al-Baqarah: 113]

This means that Allaah will clarify who is upon the truth and who is upon falsehood. The Religion of Allaah is one, as He says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn or mankind except that they should worship Me." [Surah Adh-Dhaariyaat: 56]

And He says:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O mankind, worship your Lord who created you and those before you, in order that you may gain Taqwaa." [Surah Al-Baqarah: 21]

So the religion of Allaah is one for all of the creation, whether Jew, Christian, pagan, Arab or non-Arab. The Religion of Allaah is one, and it is to worship Allaah alone without any partner. However, these individuals divided their Religion and each group amongst them adopted a religion that differed from the next religion. So the Jews would differ amongst themselves, and the Christians too would differ amongst themselves. They divided into various sects. And they continue to be upon division even to this very day.

The same goes for the pagan Arabs – they would be divided in their worship. Amongst them were those who worshipped the sun, others who worshipped the moon, some who worshipped statues, others who worshipped angels, some who worshipped righteous people, and others who worshipped trees and stones.

This was the condition of the people of the Days of Ignorance from those who were given a Scripture and those who were not. They were not united under

one religion, and they had partisanship: **"Each sect rejoicing in that which it has."** [Surah Room: 32] This is from the complete forms of punishment and tribulations – that a person rejoices at what he is upon from falsehood, whereas the opposite of this is what is obligatory – that a person fears misguidance, deviation and destruction. However, these individuals did the opposite: **"Each sect rejoicing in that which it has"** – without investigating into if what they were upon was true or false. What was important (to them) was that they were upon the religion of their fathers, grandfathers, people, and clan. They didn't care whether it was true or false. This is from the trials and tribulations. If a person rejoices at falsehood, this is an evil consequence, since if a person is overjoyed with falsehood, he will never try to change from it.

This is the characteristic of the people of the Days of Ignorance. And Allaah forbade us from that, as He says:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ . مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

"And do not be among the polytheists – of those who split up their religion and became divided into sects." [Surah Room: 31-32]

And He says:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ

"Verily, those who split up their religion and became sects, you have no concern with them in the least. Their affair is only with Allaah. Then He will inform them of what they used to do." [Surah Al-An`aam: 159]

And He revealed to His Messenger ﷺ:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

"He has ordained for you the same religion that He ordained for Nooh and that which We have inspired in you (O Muhammad), and that which We

ordained for Ibraaheem, Moosaa and 'Eesaa, (saying): 'You should establish the Religion and make no divisions within it.'" [Surah Ash-Shooraa: 13]

This is what Allaah has ordained – to establish the religion, which is the religion of Nooh, Ibraaheem, Moosaa, 'Eesaa and Muhammad. Even though this is the religion of all the prophets, in this *ayah*, Allaah mentions only these prophets because they are the greatest of messengers and those with the firmest determination. They are five: Nooh, Ibraaheem, Moosaa, 'Eesaa and Muhammad. These are the prophets who were given firm determination and they are the best of messengers. Allaah took a covenant from all of the messengers, specifically from these five, as He says:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّثَاقًا غَلِيظًا

"And remember when We took from the prophets their covenant and from you (Muhammad) and from Nooh, Ibraaheem, Moosaa and 'Eesaa bin Maryam. And We took from them a strong covenant." [Surah Al-Ahzaab: 7]

All of the messengers have one religion, and that is worshipping Allaah alone without partners. This is the religion of all of the messengers in general, and the five prophets (mentioned above) in particular. No differing or splitting is accepted. So each prophet did not have his own religion, nor did each group have its own religion. Rather, the religion of all of them was one, and that is the religion of Allaah for all of creation.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the Jinn and mankind except that they should worship Me." [Surah Adh-Dhaariyaat: 56]

All of the creation – jinn and mankind – are obligated to have only one religion, which is Tawheed and singling Allaah out for worship. Worship has been explained upon the tongues of the messengers – its meaning was not left entrusted to the people. Rather, Allaah revealed a Book to us and sent messengers to us. And He said: "This is the religion and this is what worship

is." Worship is based on revelation, and the religion is based on revelation. It is not a right of the people that they prescribe religions for themselves. Rather, this is from the right of Allaah. He is the One who ordains the religion:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

"Or do they have partners with Allaah who have instituted for them a religion which Allaah has not ordained?" [Surah Ash-Shooraa: 21]

Allaah is condemning the act of others legislating a religion apart from His. So the religion is that which Allaah has legislated and revealed in His Books and on the tongues of His Messengers. Therefore, worship is based on revelation, and the messengers only convey from Allaah. They convey on behalf of Allaah that which He has ordained for His servants. This is the duty of the messengers, may the peace and blessings of Allaah be upon them. They adhere to the religious practices of this religion just like everyone else. They are servants worshipping Allaah through this Religion that He has prescribed for them and their nations.

Allaah says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

"And be not like those who split up and differed after the clear signs came to them. They are the ones who will have a painful punishment." [Surah Aali `Imraan: 105]

This is a prohibition for us from being like the people of the Days of Ignorance who split up and differed with regard to their religion. This did not occur due to ignorance on their part. Rather, it occurred due to their vain desires. **"...After the clear signs came to them"** – They abandoned the clear proofs and instead followed their desires. So that which caused them to split up in this manner was desires, and we seek refuge in Allaah! They took their desires as gods besides Allaah. But Allaah did not leave room for anyone to make excuses. Since He sent the Messengers and revealed the Books.

فَلَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ . وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"Then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and deny our *ayaat* (signs/verses), such are the dwellers of the Fire. They shall abide therein forever." [Surah Al-Baqarah: 38-39]

Allaah has not abandoned the people. Ever since the time that He caused Aadam to descend to earth, He did not leave the people without a religion and without a prophet. Rather, He continued to send messengers in successive order to prescribe and explain the religion to the people until they were completed with Muhammad ﷺ, whose religion will not be abrogated until the Final Hour is established; its source of reference being the Qur'aan and the Sunnah.

So there was never any time except that there could be found the religion of Allaah, which the messengers brought. Allaah says:

وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

"And there was never a nation except that a warner had passed among them." [Surah Faatir: 24]

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

"Messengers - bearing good news as well as warning, in order that mankind should have no excuse against Allaah after the (coming of the) Messengers." [Surah An-Nisaa: 165]

No one has any excuse:

تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

"Lest you say: 'There has come to us no bringer of glad tidings or warner. But now there has come to you a bringer of glad tidings and a warner.'"
[Surah Al-Maa'idah: 19]

So Allaah has established the proof against the creation. However, the people of the Days of Ignorance oppose what the messengers brought, not due to ignorance but out of stubborn rejection and the following of their desires. This is especially the case with the Jews and the Christians, for they had full knowledge of that. This is why Allaah called them "People of the Scripture" – in order to blame them because of the fact that they were given the Scripture and knowledge, but in spite of this, they opposed Allaah's commandments, and instead followed their desires. Allaah has forbidden us from treading this path from the Days of Ignorance, and He ordered us to cling onto the religion that He revealed to His Messenger ﷺ, and which his Companions and his rightly-guided Khaleefahs adhered to. This is the religion that the ummah is obligated to hold onto until the Final Hour is established. And if they differ in any matter, they should reference it back to the Qur'aan and the Sunnah.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

"And if you differ in anything amongst yourselves, then refer it back to Allaah and the Messenger if you truly believe in Allaah and the Last Day."
[Surah An-Nisaa: 59]

It is from the nature of human beings to differ. However, Allaah has assigned for us the Qur'aan and the Sunnah as a reference point for when we differ and don't know which one of us is correct. So whoever's view is proved to be true by the Qur'aan and Sunnah, we accept it and whoever's view is proved to be false by the Qur'aan and Sunnah, we abandon it. This is since our ultimate objective is to follow the truth, not to support our (personal) views or to glorify our fathers and grandfathers or our *shuyookh* (scholars). This is not the way of the Muslims. The believer seeks after the truth. Wherever he finds it, he accepts it. So the ultimate goal is to attain the truth, **"if you truly believe in Allaah and the Last Day."** **"That is better"** than you remaining upon

differences and divisions **"and more suitable for final determination"**, meaning: the best result will be achieved.

This is from Allaah's mercy towards us – that He has left for us that which will solve our disputes and show us the truth. This is why He says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ

"And hold onto the Rope of Allaah", which is the Qur'aan

جَمِيعًا

"all of you together" not just some of you, but all of you, i.e. all of the creation in general and this ummah (of Muslims) specifically

وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا

"and be not divided. And remember Allaah's blessing on you, for you were enemies of one another, but then He joined your hearts together so that, by His Grace, you became brothers. And you were on the brink of a pit of Fire, but He saved you from it." [Surah Aali 'Imraan: 103]

"The brink of a pit of Fire" here refers to the religious ways of the Days of Ignorance. **"But He saved you from it"** through Islaam, and by way of this Qur'aan. So give thanks for the blessing of Allaah.

Holding onto the Rope of Allaah means: Adhering to the Qur'aan, since that is the extended Rope of Allaah, which whoever grabs and holds onto will be saved while whoever lets go of it will be ruined.

This is what Allaah has informed us concerning the condition of the people of the Days of Ignorance – that they **"split up their religion and became divided into sects – each sect rejoicing in that which it has."** [Surah Room: 32]

Then He forbade us from being like them and resembling them, and then commanded us to hold onto the Book of Allaah, which is free from differing and free from disputes and ruin. So there is no salvation except by adhering to the Book of Allaah and the Sunnah of His Messenger ﷺ.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold onto the Rope of Allaah, all of you together, and be not divided."
[Surah Aali 'Imraan: 103]

So the people of the Days of Ignorance were divided in their religion, as Allaah says: **"Each sect rejoicing in that which it has."** They were happy with their beliefs even if they were false. They were also divided in their worldly affairs, since whoever loses the Religion will also lose the worldly matters. So with respect to their worldly affairs, they were divided and not united as one group. As a matter of fact, each tribe would rule and govern itself. And each tribe would regard the lives and property of another tribe as lawful for the taking and fair game.

This was the state of the Arabs prior to the advent of the Messenger of Allaah ﷺ. When they neglected their Religion, they neglected their worldly affairs. So fear, anxiety and hunger became permanent characteristics of them, and the Days of Ignorance were times filled with wars, fighting and upheaval. This was even to the point that brothers would fight against each other, as was the case with the tribes of Aws and Khazraj in Madeenah. They were brothers by way of lineage, originating from one tribe, which was from Qahtaan. However, there occurred a tremendous war between them that lasted more than a hundred years, which they called "The war of Ba'aath" between the tribes of Aws and Khazraj, and which used to be instigated by the Jews.

But when Allaah sent His Prophet, Muhammad ﷺ, and he migrated to Madeenah, Allaah caused these battling tribes to unite through him ﷺ. The war was extinguished and the Muslims became brothers, uniting like one hand alongside the Messenger of Allaah ﷺ. This is what Allaah reminds them of when He says:

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

"And remember Allaah's blessing on you, for you were enemies of one another, but then He joined your hearts together so that, by His Grace, you became brothers." [Surah Aali 'Imraan: 103]

Allaah united their hearts through Islaam and terminated the wars that occurred amongst them, thus rectifying their worldly affairs. This was also the case with all of the other Arab tribes when they entered into Islaam. Their worldly affairs were set aright when their religious affairs were put in order. Their lives and property became secure and they began to walk through the land with peace and a sense of security. And it became such that an Arab would meet another Arab from any tribe and not confront him with evil. Rather, love prevailed amongst them and they became brothers in the Religion of Allaah.

Allaah's statement: **"Verily, those who split up their religion and became sects, you have no concern with them in the least"** means to absolve oneself from those who split up with regards to their religion and divided into sects. This is since what is required is for the religion to be one and for the people to be one group united under this religion. This is what Allaah has ordered. So whoever is this way, the Messenger of Allaah ﷺ will befriend and join ranks with, and he will be his ally. And whoever splits away from his religion and remains upon division and upon the ways of the Days of Ignorance, then the Messenger of Allaah ﷺ is free from him.

What is left now is: Understanding the meaning of differing or differences of opinion on the issues of Fiqh. Differing occurs and is present in issues of Fiqh. Is this the condemned form of differing?

We say: Differing is of two types:

The First Type: Differing in the Religion, such as differing in worship and Creed. This type of differing is condemned and forbidden, since the religion is not open to *Ijtihad* (scholarly deduction and interpretation) or subject to people's opinions. Rather, the religion is based on revealed texts, and so is the Creed. So there is no room for *Ijtihad* in it. It is upon us to adhere to what Allaah has prescribed for us from the religion and from Creed without causing our opinions and deductions to interfere with that. Likewise, worship is based on revealed texts.

Whatever act of worship that is substantiated with proof, we must act upon it. And whatever does not have evidence to substantiate it, then it is an innovation and we must abandon it. This is based on the hadeeth: **"Whoever introduces into our affair (i.e. the Sunnah), that which is not part of it, it will be rejected"**¹⁴ and on the hadeeth: **"And beware of newly-invented matters, for indeed every newly-invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire."**¹⁵

So matters related to Creed, worship and the religion, in general, are not open and subject to differing, ever. Rather, you must follow the texts from the Qur'aan and the Sunnah and what the predecessors (Salaf) of this ummah were upon with regard to these matters.

The Second Type: Differing is permitted in that which is related to opinions or that which is subject to *Ijtihaad* from the issues of Fiqh and deriving rulings from the evidences. Differing has occurred with regard to these matters since people's perceptions with regard to deriving rulings and proofs from the texts vary. The issues in which the scholars have all unanimously agreed upon (*Ijmaa'*) are limited in amount, and it is not permissible to oppose them. However, those issues in which *Ijtihaad* is permitted, which the scholars have not unanimously agreed upon as to their ruling, then Allaah has left it upon each scholar, in accordance to what is specific to him from abilities of perception and comprehension, and what can be derived at from the texts. *Ijtihaad* is permitted in this matter. *Ijtihaad* occurred during the time of the Prophet ﷺ, as is well known. This was differing in *Ijtihaad*. It was not differing in Creed or the Religion, but rather, just differing in the issues of Fiqh. During the time of the Prophet ﷺ, the people would perform *Ijtihaad* and differ with one another.

This *Ijtihaad* is of two types:

The First Type of *Ijtihaad* is that in which evidence is present with one of the two sides that differ on an issue. In this case, it is obligatory to accept what the

¹⁴ Its reference was mentioned previously.

¹⁵ Reported by An-Nasaa'ee (3/209-210, no. 1577), and the wording here is from him, Abu Dawood (5/12-13, no. 4607), Ibn Maajah (1/30-31, no. 42). At-Tirmidhee (5/44, no. 2681) mentioned a narration similar to it. Imaam Muslim transmitted a portion of this hadeeth: **"And the worst of affairs are newly-invented matters, and every innovation is in the Hellfire."** (no. 867)

evidence supports and to abandon what the evidence does not support. Therefore, the opinions of the scholars of Fiqh must be weighed against the evidences. So whatever is proved to be true by the evidences, we must accept it and abandon whatever opposes it. And as for the *Mujtahid* that has not attained the truth and opposed the evidence, he is obligated to accept the truth and return to what is correct. And it is not permissible for him to remain upon this erroneous *Ijtihad*, nor is it permissible for us to remain upon this erroneous *Ijtihad*.

The (four) Imaams have advised us to do this, saying: "Weigh our opinions against the Book and the Sunnah." Imaam Abu Haneefah, may Allaah have mercy on him, would say: "If a hadeeth comes (to you) from the Messenger of Allaah ﷺ, then accept it without question. And if a hadeeth comes (to you) from the Companions of the Messenger of Allaah ﷺ, then accept it without question. And if a hadeeth comes to you from the Taabi'een, then we are men and they too are men." This is the statement of Abu Haneefah, the foremost of the four Imaams.

Imaam Maalik, may Allaah have mercy on him, would say: "All of us can either refute or be refuted except for the inhabitant of this grave" meaning the Messenger of Allaah ﷺ. And he would say: "Is it that every time a man who is good at disputing comes to us, we should abandon what (angel) Jibreel brought down to Muhammad for the disputing of these individuals?!" These are the words of Imaam Maalik, may Allaah have mercy on him.

He would also say: "Nothing will rectify the last part of this ummah except for that which rectified its first part." What rectified its first part? (It was) the Qur'aan and the Sunnah. This is the statement of Imaam Maalik, may Allaah have mercy on him.

Imaam Ash-Shaafi'ee, may Allaah have mercy on him, said: "The Muslims have unanimously agreed that whoever has (an aspect of) the Sunnah of Allaah's Messenger ﷺ clarified to him, it is not permitted for him to abandon that in exchange for the opinion of someone else." And he, may Allaah have mercy on him, used to say: "If my statement contradicts the statement of the Messenger of Allaah ﷺ, then throw my statement against the wall." And he

would say: "If the hadeeth is authentic then that is my *madh-hab* (view)." These are the words of Ash-Shaafi'ee, may Allaah have mercy on him.¹⁶

Imaam Ahmad, may Allaah have mercy on him, would say: "I am amazed at people who know the chain of narration and the authenticity of a hadeeth, yet go by the opinion of Sufyaan! Allaah says:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

'So let those who oppose his Command (i.e. the Messenger of Allaah's Sunnah) beware, lest some *fitnah* should befall them or a painful torment be inflicted on them.' [Surah An-Noor: 63] Do you now what *fitnah* means here? *Fitnah* means Shirk. It is possible that if a person rejects some of his statements – i.e. that of the Messenger of Allaah ﷺ – that some deviation may enter into his heart and so he will be destroyed."

So these are the statements of the *Mujtahid* Imaams. They performed *Ijtihaad* (and differed) based upon knowledge and whilst being qualified to do so. However, they did not claim that they were infallible and free from error. Rather, they advised their followers to only take from their statements that which was in conformity with the evidence. So it is obligatory for the Hanbalee when he sees the evidence with a Shaafi'ee to take the Shaafi'ee opinion. Similarly, if a Shaafi'ee sees that the proof is with a Hanafee, he is obligated to take the Hanafee view. And if a Maalikee sees that the proof is with a Hanbalee, he is obligated to accept the Hanbalee opinion. This is since the ultimate objective is following the proof. The goal is not the opinion of this person or that person. So they would not have any fanatical attachment towards their Imaams, but rather, they had fanatical attachment to only the truth. Look at the example of Shaikh-ul-Islam Ibn Taimiyyah, Imaam Ibn Al-Qayyim and Imaam Muhammad bin 'Abdil-Wahhaab – all of them would order this, saying: "Look into the opinions of the scholars and take whatever the proof substantiates." Their statements with regard to this are well known from their books.

¹⁶ See his biography in *Siyar A'laam an-Nubalaa* (10/34-35)

This is the belief of Ahlus-Sunnah wal-Jamaa'ah – there was no blind fanaticism towards individuals. However, this does not mean that we should shun the *madh-habs* and abandon them. On the contrary, we should derive benefit from the *madh-habs* and from the Fiqh (understanding) of the Imaams, for there is a great abundance of wealth in them. However, we must follow the evidence. Whoever has the proof accompanying his opinion, we must adhere to his view – this is what is obligatory.

And whoever is not aware of the evidence should ask the people of knowledge. Allaah says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So ask the people of the Reminder (i.e. knowledge) if you don't know."
[Surah An-Nahl: 43]

This is since you want to be absolved from the responsibility. But if you are aware of the evidence, then all praise be to Allaah, adhere to the evidence. And if you don't know, then ask the people of knowledge. This is what is binding upon you.

The Second Type of *Ijtihaad* is the *Fiqh Ijtihaad* in which the proof is not present in any of the two opposing opinions, and so both views are probable. There is nothing wrong with going with any of these views according to the aspects of *Ijtihaad*, so long as no part of these views is outweighed by a proof from the other side. So there is nothing wrong with a person that takes one of these opinions, on the condition that he has no fanaticism or desires (when taking this view), but rather, his objective is the truth.

This is why a Hanbalee should not condemn a Shaafi'ee, nor should a Shaafi'ee condemn a Maalikee. The Imaams and their followers have been brothers throughout time, all praise be to Allaah. No enmity or hatred occurred between them. And if some of that did occur between them, then it was only on the part of some fanatics amongst them who have no significance. However, the majority of the followers of the four *madh-habs*, all praise be to Allaah, do not have any enmity, division or hatred between them. They intermarry amongst each other; they pray behind one another; they greet each other with Salaam; and they are brothers toward one another. This is in spite of their differences on some of the issues of *Ijtihaad*, which have a probability

of being true and for which there is no decisive evidence present to outweigh one view over another. It is from this perspective that some people have made the famous statement: "There is no condemning with regard to the issues of *Ijtihaad*."

So if the inhabitants of a country are united upon following one of these views based on *Ijtihaad*, for which there is no evidence present to oppose or contradict it, and they unanimously adhere to one of these Fiqh opinions, then it is not permissible for anyone (in this land) to split up this unity. Rather, he must comply with them and not differ from them.

The Third Aspect: They considered Opposing the Ruler a Virtue

أن مخالفة ولي الأمر وعدم الانقياد له فضيلة، والسمع والطاعة له ذل ومهانة، فخالفهم رسول الله صلى الله عليه وسلم وأمر بالصبر على جور الولاة، وأمر بالسمع والطاعة لهم والنصيحة، وغلظ في ذلك وأبدى فيه وأعاد. وهذه الثلاث هي التي جمع بينها فيما صح عنه في الصحيح أنه قال: [إن الله يرضى لكم ثلاثاً أن تعبدوه ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً ولا تفرقوا، وأن تناصحوا من ولاه الله أمركم] (أخرجه مسلم). ولم يأت خلل في دين الناس ودنياهم إلا بسبب الإخلال بهذه الثلاث أو بعضها

[3] They held the acts of opposing the figure of authority and failing to comply with him as being something virtuous. And they saw the acts of hearing and obeying as being humiliating and degrading. So Allaah's Messenger ﷺ opposed them and commanded that patience be observed when facing the oppression of the rulers. And he commanded with hearing and obeying them,¹⁷ as well as advising (them). And he ﷺ spoke extensively in regards to that and constantly brought it up and repeated it.

These (first) three aspects (of the Days of Ignorance) have been gathered together in what has been related on the Prophet ﷺ in the two *Saheeh* Collections that he said:

"Indeed, Allaah is pleased with three things for you: 1) That you worship Him alone and not associate anything (in worship) with Him, 2) That all of you, together, hold tightly onto the Rope of Allaah and not be divided into groups, and 3) That you mutually advise he whom Allaah has given authority over your affairs."¹⁸

There did not occur any defects in the religious and worldly affairs of mankind, except that it was due to a violation of these (first) three aspects, or one of them.

¹⁷ The Messenger of Allaah ﷺ said: "Hearing and obeying is (obligatory) upon the Muslim, in that which he loves and hates, so long as he is not commanded with disobeying (Allaah). So if he is commanded to commit disobedience (to Allaah), then there is no hearing and obeying." *Saheeh Al-Bukhaaree*: Book of Rulings (no. 7144) and *Saheeh Muslim*: Book of Leadership (no. 1839) from the hadeeth of Ibn 'Umar ؓ.

¹⁸ *Saheeh Muslim* (no. 1715) and *Saheeh Al-Bukhaaree* (3/270)

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would not submit themselves to a ruler, as they considered this to be degrading. On the contrary, they considered disobeying the ruler as being virtuous and a sign of freedom. This is why no ruler and leader was able to unite them, since they would not submit to anyone due to their pride and arrogance. So Islaam came to oppose them, ordering instead that the Muslim ruler should be heard and obeyed because of the many advantages and benefits contained in that. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! Obey Allaah and obey the Messenger and those in authority amongst you." [Surah An-Nisaa: 59]

In this *ayah*, Allaah has commanded us to obey the rulers. And the Messenger of Allaah ﷺ defined this obedience to mean only that which is done without committing disobedience to Allaah, as he ﷺ said: **"There is no obedience to the creation if it involves disobeying the Creator."**¹⁹ And he ﷺ said: **"Verily, obedience is only in that which is good."**²⁰

So it is obligatory to obey the ruler in those matters that don't constitute disobedience to Allaah. If he orders you to do something disobedient to Allaah, you must not obey him in that. However, do not oppose him in all other matters besides that. He should not be obeyed specifically in that issue, which contains disobedience to Allaah. But as for all of the other matters, then do not cut off your allegiance to him because of that one issue.

And do not oppose him so long as he remains upon Islaam. This is due to the many advantages that can be found in obeying the ruler, such as the preservation of the unity of the Muslims, the absence of bloodshed, the presence of stability and security, justice for the oppressed against the

¹⁹ Reported by Ahmad in *al-Musnad* (1/131) and Al-Albaanee authenticated it in *Saheeh al-Jaami'-us-Sagheer* (no. 7520)

²⁰ Reported by Al-Bukhaaree with the wording **"There is no obedience in matters of disobedience (to Allaah) – Obedience is only in matters of good"** (no. 7257) and Muslim (no. 1840/39)

oppressor, rights being returned to those who deserve it, and the fair and unbiased judgement of people. These things can occur even if the ruler is not firmly established upon practicing his Religion and even if he is a wicked sinner, so long as he has not reached the level of disbelief, as the Prophet ﷺ said: **"Hear and obey (the ruler) unless you see clear disbelief for which you will have a decisive proof against him before Allaah."**²¹ Therefore, so long as his sins are not at the level of disbelief, he is to be heard and obeyed. His evil sinfulness goes against his own self; however, we must still hold allegiance to him and obey him for the sake of the benefits that this brings about for the Muslims.

This is why when it was said to one of the Imaams: "This person is sinful, but yet he is strong, and that person is righteous, however, he's weak, which of the two is it best for us to declare our allegiance to", he would reply by saying: "Pick the sinful person that is strong, since his sinfulness is only against his own self, while his strength is for the Muslims." And as for this righteous person, his righteousness is only for his own self, and his weakness will cause harm to the Muslims.

So the ruler must be heard and obeyed even if he is a sinful individual with respect to himself. Rather, he is to be heard and obeyed even if he oppresses and wrongs others. The Messenger of Allaah ﷺ said: **"Obey (him), even if he takes your wealth and whips your back."**²² This is because obeying him contains far greater advantages than the disadvantages he is upon. And it is also because the harm that would be caused by rebelling against him is far worse than the harm of remaining obedient to him even though he is a sinner. This is since rebelling against him will cause blood to be shed, security to be breached and unity to be dissolved.

What was the result of those individuals that revolted against the rulers and leaders, as we have come to know from history? What happened when a small band of troublemakers emerged and revolted against the ruler, killing the Commander of the Believers, 'Uthmaan ؓ? What repercussions are the believers facing up to this very day as a direct result of rebelling against the Muslim ruler and assassinating him? The Muslims today continue to suffer from the incessant repercussions and evils that came about from this.

²¹ Reported by Al-Bukhaaree (no. 7056) and Muslim (no. 1709/42)

²² Reported by Muslim (no. 1847)

Likewise, with respect to any other type of ruler – we must have patience with obeying him, even if that contains partial evil in it, as it is still less than the evil of revolting against him. This is why the Prophet ﷺ commanded us to obey him, so long as he does not leave from the fold of Islaam. Even if he is sinful and oppressive, we must be patient with these partial evils so long as that prevents the greater evils from occurring. Picking the lesser of two harms in order to repel the greater one is something well known and established (in the Religion). No group of people ever set out to fight against a leader except that the harm of rebelling against him was greater than the harm of being patient with obeying him.

This is the difference between the people of the Days of Ignorance and those who adhere to Islaam with regard to the issue of the rulers. The people of the Days of Ignorance do not believe that they must obey rulers, as they consider it to be degrading. But as for Islaam, it orders its adherents to obey the rulers, even if they may have some sinfulness in themselves or they oppress the people. One should be patient with them since there are many benefits for the Muslims in doing that, whereas revolting against them contains much harm for the Muslims, which are far greater than the harms of remaining upon their obedience in spite of their deviations, which have not reached the level of removing them from Islaam.

This is a tremendous principle that Islaam has brought to this great issue. As for the people of the Days of Ignorance, as we have explained before, they did not believe in establishing a ruler or in hearing and obeying one. They are similar to the disbelieving nations of today who call for liberty and democracy. What are their societies like today? They are like savage animals living in barbarianism – there is killing, plundering, corruption, evil, and unstable security, even though they are large countries and possess weapons and armaments. However, their state of being is like that of savage animals, and we seek refuge in Allaah. This is because they remained upon the beliefs and practices of the people of the Days of Ignorance.

The Prophet ﷺ commanded us to hear and obey the rulers, and he commanded us to advise them in private – in that which occurs between them and the one advising. But as for speaking against them, whilst reviling them and backbiting them, this is being disloyal to them, since it incites the people against them and causes joy to the people of evil. This is betraying the rulers.

As for supplicating for them and not mentioning their faults in a gathering, then this is a form of advising them. Whoever intends to advise the leader should send him his advice in person whether it is through spoken form, written form or by counseling those who are connected to him who will then convey that to him. But if he is not able to, then he is excused.

As for him sitting in a gathering or upon the *mimbar* or in front of a tape recorder and he reviles and mentions the faults of the rulers, then this is not from sincere advice to the rulers. Rather, this is betraying them. Advising them entails supplicating for them that they be rectified, and it entails covering their faults and not spreading that to the people. Advising them also entails carrying out the duties that they have entrusted to the employees. This falls under sincere advice to the rulers.

Then the author, may Allaah have mercy on him, went on to say: "These (first) three aspects (of the Days of Ignorance) have been gathered together in what has been related on the Prophet ﷺ in the two *Saheeh* Collections, that he said: 'Indeed, Allaah is pleased with three things for you: 1) That you worship Him alone and not associate anything (in worship) with Him, 2) That all of you, together, hold tightly onto the Rope of Allaah and not be divided into groups, and 3) That you mutually advise he whom Allaah has given authority over your affairs.' There did not occur any defects in the religious and worldly affairs of mankind, except that it was due to a violation of these (first) three aspects, or one of them." The author is saying that the Prophet ﷺ combined the mention of these three aspects, meaning the (first) three that have just been mentioned, and they are:

The First Aspect: The people of the Days of Ignorance used to worship pious and righteous individuals, saying:

هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ

"These are our intercessors before Allaah." [Surah Yoonus: 18]

The Second Aspect: The people of the Days of Ignorance would be divided in their Religion and worldly affairs.

The Third Aspect: They would not submit to a ruler because they felt that to be degrading and humiliating.

These three things were mentioned together by the Messenger of Allaah ﷺ, the one who was given the ability to display comprehensive speech and detailed dialogue in few words. An example of this can be seen in his ﷺ statement: **"Indeed, Allaah is pleased with three things for you: 1) That you worship Him alone and not associate anything (in worship) with Him, 2) That all of you, together, hold tightly onto the Rope of Allaah and not be divided into groups, and 3) That you mutually advise he whom Allaah has given authority over your affairs."**

First: That you worship Allaah alone and not ascribe anything in worship with Him. What falls into Shirk is the worshipping of righteous and pious people.

Second: That you hold onto the Rope of Allaah altogether and not be divided, contrary to what the people of the Days of Ignorance were upon, which was that they were divided with regard to their religious and worldly affairs. The Rope of Allaah refers to the Qur'aan, and holding onto it means clinging to it. So do what it commands you to do and abstain from what it forbids you, for the Qur'aan is the divine methodology which guarantees rectification for the servants in their religious as well as their worldly affairs. So adhering to the Qur'aan is a mercy, while not adhering to it leads to punishment and debasement.

Third: That you mutually advise he whom Allaah has put in authority over your affairs. This is contrary to what the people of the Days of Ignorance who did not submit to a ruler were upon. This hadeeth contains the order to submit to the ruler, to advise and obey him, to not revolt against him, to not speak against him in front of people and to not mention his faults and spread that out to the people. This is since this is betraying the ruler, and it is not advice to him. Even though some people may think that this is advice, it is not advice. It is spreading rumors and causing evil. And it places enmity between the ruler and the ruled. There is no benefit in this at all. Rather, it is pure harm.

Then the author, may Allaah have mercy on him, clarified that the cause of the defects that have occurred in the religious and worldly affairs of the people is only due to a breach in all of these three things or one of them – and they are: (1) associating partners in worship with Allaah, (2) division, and (3) revolting against the ruler.

The Fourth Aspect: Blind Following and its Dangers

أن دينهم مبني على أصول أعظمها التقليد، فهو القاعدة الكبرى لجميع الكفار أولهم وآخرهم، كما قال تعالى: [وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوهاً إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون] وقال تعالى: [وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما وجدنا عليه آباءنا أولو كان الشيطان يدعوهم إلى عذاب السعير]، فأتاهم بقوله: [قل إنما أعظكم بواحدة أن تقوموا لله مثنى وفرادى ثم تتفكروا ما بصاحبكم من جنة]، وقوله: [اتبعوا ما أنزل إليكم من ربكم ولا تتبعوا من دونه أولياء قليلاً ما تذكرون]

[4] Their religion was built upon certain principles, the greatest of which was *taqleed* (blind following). So this was the biggest principle for all of the disbelievers – the first and last of them – as Allaah says:

“And similarly, We sent not a warner before you (Muhammad) to any town (people), except that the luxurious ones among them said: ‘Verily, we found our forefathers following a certain way and religion, and we will indeed follow in their footsteps.’” [Surah Az-Zukhruf: 23]

And He says: **“And when it is said to them: ‘Follow that which Allaah has sent down’, they say: ‘Nay, we shall follow that which we found our forefathers (following).’ Would they do so even if the Devil invites them to the torment of the Fire?”** [Surah Luqmaan: 21]

So He revealed to them His saying: **“Say: ‘I exhort you to one thing only – that you stand up for Allaah’s sake in pairs and singly – and then reflect (upon the life of the Prophet). There is no madness in your companion (Muhammad).’”** [Surah As-Saba: 46]

And His saying: **“(Say to the disbelievers): ‘Follow what has been sent down unto you from your Lord, and follow not any partners besides Him.’ Little do you remember!”** [Surah Al-A`raaf: 3]

- the explanation -

From the characteristics of people of the Days of Ignorance is that they would not base their religion on what the Messengers came with. Rather, they would

only base their religion on principles that they innovated from their own selves. And they would not accept any change or abandonment of these principles, of which one was: *Taqleed* (Blind Following). *Taqleed* means to imitate another person to the point that one resembles him, even though the one being imitated is not fit to be followed. Allaah says:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

"And likewise, We did not send before you a warner to any town except that the extravagant ones amongst them said: 'Verily, we found our forefathers upon a certain way and we will follow in their footsteps.'" [Surah Az-Zukhruf: 23]

What is meant by the "extravagant" are those who live in luxury and possess lots of wealth, since for the most part they are evil people who do not accept the truth. This is contrary to the weak and the poor, for indeed, for the most part, they are humble and more likely to accept the truth. So the people of extravagance are those who possess status and wealth. "Except that the extravagant ones amongst them said" - i.e. those amongst them who had affluence and position in the society - "'Verily, we found our forefathers upon a certain way...' - meaning: upon a religion and practice. "And we will follow in their footsteps" means: "We have no need for you Messengers." They thought that this sufficed them over having to follow the Messengers. This is an example of Blind-Following, and it is from the characteristics of the Days of Ignorance.

As for performing *taqleed* in matters of good, this is called *Ittibaa'* (Following) and *Iqtidaa'* (Taking example). Allaah said on behalf of Prophet Yoosuf:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ

"And I follow the Religion of my forefathers - Ibraaheem, Ishaaq and Ya'qoob. It is not befitting for us to ascribe anything in worship with Allaah." [Surah Yoosuf: 38]

And Allaah says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the first and the foremost from among the Muhaajireen and the Ansaar and those who followed them in goodness, Allaah is pleased with them and they with Him. And He has prepared for them gardens under which rivers flow to dwell therein forever. That is the supreme success." [Surah At-Tawbah: 100]

This is why Allaah said about the people of the Days of Ignorance:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

"And when it is said to them: 'Follow what Allaah has revealed', they respond: 'Rather, we will follow what we found our forefathers upon!' Would they do that even though their forefathers did not understand anything and were not guided?" [Surah Al-Baqarah: 170]

So one who doesn't understand and is not guided cannot be taken as a role-model. Rather, the true role-model is only he who comprehends and is guided. Therefore, blind-following is from the characteristics of the people of the Days of Ignorance, and it is also known as fanatical attachment, since the only true role-model is the Messenger of Allaah ﷺ and those who follow him.

Then the author, may Allaah have mercy on him, said: "And He says:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ
آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

'And when it is said to them: 'Follow that which Allaah has sent down', they say: 'Nay, we shall follow that which we found our forefathers (following).' Would they do so even if the Devil invites them to the torment of the Fire?' [Surah Luqmaan: 21]"

When it is said to the polytheists and the disbelievers: **"Follow that which Allaah has sent down"** – i.e. the Qur'aan, they say: **"Nay, we shall follow that which we found our forefathers (following)." Would they do so even if the Devil invites them** – i.e. calls these forefathers **"to the torment of the Fire?"** Would you follow them into the torment of the Fire? This means: Would you follow your forefathers even if they were followers of the Devil and he led them to the Hellfire? Everyone with common sense and intellect must investigate into his affair and look to whom he is following. The author, may Allaah have mercy on him, continued: "So He revealed to them His saying:

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَنَّيْ
وَفَرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ

'Say: 'I exhort you to one thing only – that you stand up for Allaah's sake in pairs and singly – and then reflect (upon the life of the Prophet). There is no madness in your companion (i.e. Muhammad)." [Surah As-Saba': 46] And His saying:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

'(Say to the disbelievers): 'Follow what has been sent down unto you from your Lord, and follow not any partners besides Him.' Little do you remember!' [Surah Al-A'raaf: 3]"

Meaning: When the Messenger of Allaah ﷺ countered them with this *ayah*, they said: We will stick to what our forefathers practiced, and we will not obey this man, referring to Muhammad. But Allaah is telling them: "Look and reflect on what this man is saying to you. Think about it and do not let fanaticism overtake you." **"That you stand up for Allaah's sake in pairs and**

singly" – meaning: in groups and individually. You must look at what Muhammad ﷺ is calling you to. If it is the truth, you are then obligated to follow it and it is not permissible for you to remain upon what your fathers and grandfathers were upon.

"That you stand up for Allaah's sake" and not for the sake of desires or fanaticism. Rather, your standing up should be for the sake of Allaah, desiring the truth. **"In pairs and singly"** meaning two by two. Reflect, come together and set up a gathering. This is since when there is cooperation between two people that sit together or a group of people, it is more likely that the truth will be achieved. Or this can be done individually, such as when someone isolates himself to reflect and contemplate on what the Messenger of Allaah ﷺ came with. And he will find it to be the truth and thus it will be incumbent for him to follow it.

"Then reflect. There is no madness in your companion." This refers to Muhammad ﷺ of whom they claimed was mad (i.e. insane). But he had no madness in him. Rather, he was the most intellectual of mankind and the most understanding amongst creation. And he was the most sincere and knowledgeable amongst creation. So how can you say that he was mad? Think about it. Look at his intellect. Look at his actions. Is it the actions of someone who is crazy?

مَا بِصَاحِبِكُمْ مِّنْ حَيَّةٍ إِن هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

"There is no madness in your companion. He is only a warner to you in the face of a severe torment." [Surah Saba: 46]

If you don't believe in him and follow him, a severe torment will befall you. So he ﷺ came to you in order to sincerely advise you. He wants good for you and he wants salvation for you. He desires rectification and success for you in this worldly life and the Hereafter. So how can you describe him with this characteristic, saying that he is mad without looking at, reflecting on and contemplating on what he ﷺ came with? Likewise, it is obligatory upon everyone with intellect to investigate the statements of people, discerning and scrutinizing them, and distinguishing between the erroneous and the correct. So he should then accept the truth and reject the error. And blind-following should not cause him to remain upon falsehood.

The Fifth Aspect: Relying on what the Majority are upon as Proof

أَنْ مِنْ أَكْبَرِ قَوَاعِدِهِمُ الْإِغْتِرَارُ بِالْأَكْثَرِ، وَيَحْتَجُونَ بِهِ عَلَى صِحَّةِ الشَّيْءِ، وَيَسْتَدْلُونَ عَلَى بَطْلَانِ الشَّيْءِ بِغَرَبَتِهِ وَقَلَّةِ أَهْلِهِ، فَأَتَاهُمْ بِضَدِّ ذَلِكَ وَأَوْضَحَهُ فِي غَيْرِ مَوْضِعٍ مِنَ الْقُرْآنِ

[5] From the greatest of their principles was that they would be deluded by the majority, using that to determine the correctness of a matter. They would also deem something to be false if it was strange and its adherents were few. So Allaah brought them the opposite of this and clarified it in many places of the Qur'aan.

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would view the majority as proof that something was true and the minority as proof that something was false. So according to them, whatever the majority of the people were upon, that was the truth. And whatever the minority was upon, that was not the truth. In their eyes, this was the balance used to determine truth from falsehood. However, this is wrong, for Allaah says:

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

"And if you obey most of those on earth, they will mislead you far away from Allaah's path. They follow nothing but conjecture, and they do nothing but lie." [Surah Al-An'aam: 116]

And He says:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"But most of mankind knows not." [Surah Al-A'raaf: 187]

And He says:

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمُ الْفَاسِقِينَ

"And most of them We found to be not true to their covenant, but most of them We found indeed to be evil sinners." [Surah Al-A'raaf: 102]

So the balance is not the majority and the minority. Rather, the balance is the truth. So whoever is upon the truth, even if he is by himself, he is the one who is correct and deserves to be emulated. And if the majority of the people are upon falsehood, then it is obligatory to reject them and not be deceived by them. So consideration is given to the truth. This is why the scholars say: "Truth is not known by way of men, but rather men are known by way of the truth." So whoever is upon the truth, then he is the one we must follow and emulate.

In Allaah's stories about the prior nations, He informs us that it is always the minority that is upon the truth, as Allaah says:

وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

"And no one believed with him except for a few." [Surah Hood: 40]

And in a hadeeth in which the nations were presented to the Prophet, he ﷺ said that he saw a prophet that had a small group of followers with him, and a prophet that had a man or two men following him, and another prophet that had no one with him. So consideration is not given to which opinion or view has the most followers. Rather, consideration is given to its either being true or false. So whatever is true, even though a minority of the people or no one is upon it – so long as it is the truth – it must be adhered to, for indeed it is salvation. Falsehood is not aided by the fact that it has a majority of people following it, ever. This is a determining measure that the Muslim must always abide by.

The Prophet ﷺ said: **"Islaam began strange and it will return back to being strange as it began."**²³ This will occur at the time when evil, calamities and misguidance increase. So no one will remain upon the truth except for the strange ones amongst the people and those who extract themselves from their

²³ Reported by Muslim (no. 146)

tribes (for the sake of their religion). They will become strangers in their society. The Messenger ﷺ was sent while the whole world was submersed in disbelief and misguidance. And when he called the people, only one or two answered his call. It was only until later on that they grew to be many. The tribe of Quraysh, not to mention the entire Arabian Peninsula and the whole world, was upon misguidance. And the Messenger of Allaah ﷺ was the only one calling the people. So those that followed him were few with respect to the entire world.

So consideration is not given to the majority. Consideration is only given to what is correct and to achieving the truth. Yes, if the majority of the people are upon correctness, then that is good. However, the custom of Allaah is that the majority of the people are always upon falsehood.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

"And most of mankind will not believe even if you desire it eagerly." [Surah Yoosuf: 103]

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ
اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

"And if you obey most of those on earth, they will mislead you far away from Allaah's path. They follow nothing but conjecture, and they do nothing but lie." [Surah Al-An'aam: 116]

The Sixth Aspect: Relying on what the Ancestors were upon as Proof

الاحتجاج بالمتقدمين كقوله: [قال فما بال القرون الأولى]، [ما سمعنا بهذا في
آبائنا الأولين]

[6] They relied upon (the actions of) their ancestors as evidence (for their doings), as is found in His saying: **"Then what about the generations of old?"** [Surah TaHa: 51]²⁴

And His saying: **"We never heard of such a thing amongst (the speech of) our forefathers of old."** [Surah Al-Mu'minoon: 24]

- the explanation -

This means: When the messengers came to them with the truth, they would use their forefathers as proof. When Moosaa called Pharaoh to believe in Allaah, Pharaoh used what his predecessors were upon as proof, saying:

فَمَا بَالُ الْقُرُونِ الْأُولَى

"Then what about the generations of old?" [Surah TaHa: 51]

He wanted to use what the first generations of disbelievers that preceded him were upon as a proof and argument. This is a futile argument and one that is from the Days of Ignorance. Similar to this is what the people of Nooh said to him when he called them to Allaah:

²⁴ **Translator's Note:** This was the response of Pharaoh, when the prophet Moosaa came to him with the truth from his Lord. So Moosaa's argument was based on revelation, while Pharaoh's argument was based on logic. Thus he questioned Moosaa if what he had come with was the truth, then what will become of the nations of the past that never knew of or followed this way? Does it mean that they are all wrong and you are right? So Moosaa's response was: **"The knowledge thereof is with my Lord in a Record. My Lord neither errs nor forgets."** [Surah TaHa: 52]

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ
اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

"He is no more than a human being like you - who seeks to make himself superior over you. Had Allaah willed, He would have surely sent down angels (as messengers). We never heard of such a thing amongst our forefathers of old." [Surah Al-Mu'minoon: 24]

So they confronted the call of Prophet Nooh by using what their forefathers were upon as evidence that they were upon truth, and that what Nooh was upon was falsehood, since it contradicted what their forefathers were upon.

The disbelievers from among the tribe of Quraysh said

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ

"We have not heard the like of this in the former religion. This is nothing but an invention!" [Surah Saad: 7]

"We have not heard the like of this..." means that which Muhammad ﷺ came with. **"...In the former religion"** meaning the religion of their fathers and grandfathers. **"This is noting but an invention"** - i.e. a lie. Why is this? Because it is in opposition to what their forefathers were upon - which was the worship of idols. However, they don't go back to the religion of their distant forefathers, Ibraaheem and Isma'eel. Rather, they only go back to the religion of their near forefathers - and they are their fathers and grandfathers in Makkah from the disbelieving tribe of Quraysh. So this is the way of the disbelievers, and this is from the customs of the Days of Ignorance - to use those nations that preceded them as proof to justify what they are upon.

But those with intellect must look at what is with the messengers and compare that to what their forefathers are upon in order that the truth can be made apparent from the falsehood. As for them shutting the door on themselves and saying: "We won't accept anything except that which our forefathers were upon" and "We won't take anything that contradicts them" - this is not from the ways of those with intellect, not to mention those who desire salvation.

Nowadays, when the grave-worshippers are forbidden from worshipping graves, they say: "This is what such and such country is upon" and "This is what such and such group is upon" and "Previous generations did this." And when those who celebrate Prophet Muhammad's birthday are forbidden from their actions, by being told: "This is an innovation", they respond by saying: "This is something that was done before us. If it were wrong, they would not have done it."

These are the same arguments as that of the People of the Days of Ignorance. Consideration is not given to what the people are upon. Rather, consideration is only given to what the Messenger ﷺ came with. This is since people can either err or be correct. But as for what the Messenger ﷺ came with, then that is correct without exception, and it is obligatory to follow it. Allaah did not entrust us to our fathers and grandfathers. If what the fathers and grandfathers were upon was sufficient, we would not rely on the messengers as proof.

This is the case with the Sufis – they say: "Our state of being suffices us over following the Messenger. We have states of being and we have a connection with Allaah. We can take from Allaah directly. Ahlus-Sunnah take their religion from the dead – (they mean by this the narrators). But as for us, we take our religion from the Living One who never dies." And they say: "Only the common folk are in need of messengers. As for the elite, then they are connected to Allaah and aware and therefore not in need of messengers." This is what the Devil tells them. Furthermore, they claim: "The followers of the Sufi orders are not in need of the messengers because they take directly from Allaah." This is from the religious practices of the Days of Ignorance. The actual occurrences of this type are many.

The Seventh Aspect: Using what the Influential are upon as Proof

الاستدلال بقوم أعطوا قوى في الأفهام والأعمال، وفي الملك والمال والجاه، فرد الله ذلك بقوله: [ولقد مكناهم فيما إن مكناهم فيه]، وقوله: [وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به]، وقوله: [يعرفونه كما يعرفون أبناءهم]

[7] They would use as a basis of proof that any people that had been given strength in understanding and works, as well as in dominion, wealth and status – that they were upon the truth. So Allaah refuted that by saying:

“And indeed We had firmly established them (disbelievers of old) with that wherewith We have not established you (O Quraysh)!” [Surah Al-Ahqaf: 26]

And saying: **“Although aforetime, they had invoked Allaah (for the coming of Muhammad) in order to gain victory over those who disbelieved. Then when there came to them that which they recognized (i.e. the Prophet), they disbelieved in him.”** [Surah Al-Baqarah: 89]

And saying: **“Those who have been given the Scripture recognize him (Muhammad) as they recognize their own sons.”** [Surah Al-Baqarah: 146]²⁵

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would hold that which the strong, influential and intellectual amongst people were upon to be the truth. So this was the factor by which they determined truth from falsehood. They would look at the people and consider that which the people of strength, wealth, power and status were upon to be the truth and

²⁵ **Translator’s Note:** This verse is referring to the Christians and Jews who knew the Prophet Muhammad better than they knew their own children because of what they read of his description from their revealed books of old.

that which the weak and poor people were upon to be falsehood. This was the condition of the people of the Days of Ignorance.

This is a baseless factor for judging something, for Allaah has informed us in many verses of the Qur'aan that the previous disbelieving nations had power and strength. And He informed us that these nations had high status and possessed intelligence and understanding. However, this did not benefit them since they were upon falsehood. Allaah mentioned this in many verses of the Qur'aan, amongst which is His saying:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

"And when Our clear verses are recited to them, those who disbelieve (the rich ones) say to those who believe (the poor ones): 'Which of the two groups holds a better position?'" [Surah Maryam: 73]

So Allaah refuted them, saying:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرَشِيًّا

"And how many a generation have We destroyed before them who were better in assets and outward appearance." [Surah Maryam: 74]

And He says:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ
وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

"Have they not traveled through the earth and seen what the end of those before them was? Even though they were superior to them in power? Allaah is not such that anything in the heavens or in the earth escapes Him. Verily, He is the All-Knowing, All-Able." [Surah Faatir: 44]

And Allaah says:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

"And how many a generation before them have We destroyed who were stronger than they are." [Surah Qaaf: 36]

And Allaah says:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ
لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ
فَأَهْلَكْنَا هُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ

"Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out for them rain from the sky in abundance, and made the rivers flow under them, yet We destroyed them because of their sins, and We created after them other generations." [Surah Al-An'aam: 6]

These verses and those similar to them show that consideration is not given to power and wealth so long as the people who possess those things are upon misguidance. This is since this power, money and wealth will not benefit them.

Allaah also clarifies that He gives things to the disbelievers in order to gradually mislead them, as He says:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا
بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ . فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ
ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"So when they forgot that which they had been reminded, We opened for them the gates of every pleasant thing, until in the midst of their enjoyment of that which they were given, all of a sudden, We punished them, and behold, they were plunged into destruction with deep regrets and sorrows.

So the root of those people who did wrong was cut off. And all the praise is for Allaah, Lord of all that exists." [Surah Al-An'aam: 44-45]

And He says:

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ
لَا يَعْلَمُونَ . وَأَمْلِيْلَهُمْ إِنَّ كَيْدِي مَتِينٌ

"So leave Me alone with those who disbelieve in this Speech (i.e. the Qur'aan). We shall punish them gradually from directions they perceive not." [Surah Al-Qalam: 44-45]

And Allaah says:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمِلِي لَهُمْ خَيْرٌ لَأَنفُسِهِمْ
إِنَّمَا نُؤْمِلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ

"And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment." [Surah Aali 'Imraan: 178]

So Allaah gives them this wealth and establishes them in the land, granting them sovereignty and authority, and allowing them to be at the forefront of inventions and technology, as is the case with the disbelievers today. This does not prove that what they are upon is the truth, nor does it prove that Allaah is pleased with them because of what He gives them. Rather, this is only done by Allaah from the perspective of delaying and postponing their eventual punishment, so that they may increase in sins.

It is only the people of the Days of Ignorance that use this as a basis of proof. As for the people of knowledge and insight, they look at what the nations are upon. If what they are upon is true, they accept it even if the people that are upon it are poor. And if it is false, they reject it even if the people upon it are rich.

The verses from the Qur'aan concerning this are many. Amongst them are those that the author has mentioned here, which is Allaah's statement when He mentioned the destruction of the people of 'Aad:

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا
وَأَفِيدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفِيدَتُهُمْ
مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ

"And indeed We had firmly established them (disbelievers of old) with that wherewith We have not established you (O Quraysh)! And We had assigned for them hearing, sight and hearts, but their hearing, sight and hearts availed them not since they used to deny the *ayaat* (verses/signs) of Allaah." [Surah Al-Ahqaaf: 26]

And He says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ . إِرَمَ ذَاتِ
الْعِمَادِ . الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

"Have you not seen how your Lord has dealt with (the people of) 'Aad? (From) Iram, possessing (very tall) pillars. The likes of which were not created in the land." [Surah Al-Fajr: 6-8]

This refers to the town of Iram or the land in which they used to live, which was called Iram:

ذَاتِ الْعِمَادِ . الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ .
وَتَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ

"...possessing pillars. The likes of which were not created in the land. And (have you not seen how He dealt) with (the people of) Thamood, who hewed out rocks in the valley (to make dwellings)." [Surah Al-Fajr: 6-8]

Meaning: They would carve out and sculpt rocks in order to make homes out of them. And these dwellings exist even today along the closed-off caravan road that leads to Shaam.

فَتِلْكَ مَسَاكِنُهُمْ لَمْ يَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ

"And those are their dwellings, which have not been inhabited after them, except a little. And We were the inheritors." [Surah Al-Qasas: 58]

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا

"These are their houses in utter ruin because they did wrong." [Surah An-Naml: 52]

So Allaah gave these individuals a great share of strength and power, even though they were disbelievers. When the messengers came to them, they were deluded by the power, wealth and splendor they possessed. So they showed pride towards the messengers and remained upon their polytheism. They did not accept the truth, out of self-delusion for the power they possessed. This is such that Allaah mentioned about 'Aad that they were beguiled by their strength:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً

"And they said: 'Who is mightier than us in strength?' Do they not see that Allaah, who created them, is mightier than them in strength?" [Surah Fussilat: 15]

As for using people's understanding as proof that they are upon the truth, then we see from the Tribe of Israa'eel – the Jews – that Allaah gave them understanding and knowledge. They were aware of some of the attributes of the prophet that would be sent in the Last Days because of what they had read from the Torah and the Gospel. And they knew that a prophet would be sent who would be the last of all prophets, and that his characteristics would be such and such, and that there would be wars between them and the Arabs of Madeenah from the tribes of Aws and Khazraj.

وَكَاثُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

"Although aforetime, they had invoked Allaah (for the coming of Muhammad) in order to gain victory over those who disbelieved." [Surah Al-Baqarah: 89]

They would say: "The Prophet will be sent during the Last Days and we will follow him and fight alongside him against you."

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

"But when that which they were aware of came to them, they disbelieved in him." [Surah Al-Baqarah: 89]

Meaning: When Muhammad ﷺ was sent, and he came from the tribe of Isma'eel, they were jealous of him because they wanted the prophethood to only come from the Tribe of Israa'eel (i.e. Jews), making it exclusive for themselves. But when the prophethood came to the Tribe of Isma'eel (i.e. Arabs), they became envious of Allaah's Messenger ﷺ even though they knew that he was the Messenger of Allaah ﷺ. So their understanding and awareness did not benefit them.

Therefore, not everyone that is aware of the truth acts upon it, for perhaps he may be prevented from doing that by an obstacle, such as jealousy or pride or craving for the worldly life or craving for leadership. There are many obstacles that prevent a person from accepting the truth even though he is aware of it.

Guidance and success come only from Allaah. It does not come due to one's awareness, knowledge and understanding. So the matter returns to Allaah. This is why the Messenger of Allaah ﷺ would repeatedly say: **"O changer of hearts and sights, keep my heart firm upon Your Religion."**²⁶

So merely having awareness, knowledge, understanding and comprehension – all of these are good means – however, they do not suffice. This should cause the believer to beware so as not to be deluded by his knowledge and not to be

²⁶ Reported by At-Tirmidhee (5/573, no. 3596), Al-Haakim (2/211, no. 1970), and Ibn Maajah (1/133, no. 199). Al-Albaanee authenticated it in *Saheeh al-Jaami'-us-Sagheer* (no. 7987 and 7988)

deceived by his understanding. And this should lead him to always ask his Lord to keep him firm upon the truth and to guide him to what is correct. Likewise, he should not be deluded by his might, such that he says: "This is a strong country and no one has the ability to take it over because it is a powerful state, fortified with weapons, deadly munitions and atomic bombs."

Allaah says:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذْبِرِينَ

"And on the day of Hunain, (remember) when you rejoiced at your great number, but it availed you not. And the earth, vast as it is, was straightened for you. Then you turned back in flight." [Surah At-Tawbah: 25]

So this is a great issue, which many people nowadays neglect. Instead, they give importance to power, wealth, status and splendor, and use this as proof that someone is upon truth, saying: "This is a superior nation, which indicates that they are upon the truth. They would not have reached this level unless they were upon the truth. This is since they have civilization and they have culture and understanding." This is what some deluded individuals say, without looking at the disbelief that this nation is upon.

The Eighth Aspect: What the Weak were Upon was not the Truth according to Them

الاستدلال على بطلان الشئ بأنه لم يتبعه إلا الضعفاء، كقوله: [أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ]، وقوله: [أَهَؤُلَاءِ مِنَ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا]، فرده الله بقوله: [أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ]

[8] They used as evidence for determining the falsehood of a matter, the fact that only the weak ones followed it, as is found in Allaah's saying: **"They said: 'Shall we follow you, when the lowliest of people follow you?'"** [Surah Ash-Shu'araa: 111]²⁷

And He says (relating their statements): **"Is it these (poor believers) whom Allaah has favored from amongst us?"** [Surah Al-An'aam: 53]

So Allaah refuted this claim, saying: **"Should not Allaah know best those who are grateful?"** [Surah Al-An'aam: 53]

- the explanation -

This aspect is the opposite of the one before it, which was that they would view strength as a sign that one was upon truth. According to this aspect, they would view the fact that someone was weak to determine that he was not upon the truth. If they were upon the truth, they would not have become weak. This is the judging system of the people of the Days of Ignorance, which they would use to determine truth from falsehood. They did not realize that power and weakness lie in the Hand of Allaah, and that a person could be upon the truth even though he is weak and likewise, that a person could be upon falsehood even though he is powerful. This is what the people of Nooh said when he called them to Allaah:

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

²⁷ **Translator's Note:** This was the response that Nooh received from his people when he called them to worship Allaah alone. After hearing their argument, he said: **"And what knowledge do I have of what they used to do (before following me)?"** [Surah Ash-Shu'araa: 112]

"They said: 'Shall we believe in you when the lowest of people follow you?'" [Surah Ash-Shu'araa: 111]

Meaning: "The weak ones among us. If you were upon the truth, the strong ones would have followed you." And in another *ayah*:

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّئَارِي الرَّأْيِ

"And we don't see anyone following you except for the lowest amongst us (who followed you) without thinking." [Surah Hood: 27]

Those who have no sense are the only ones who followed you, without comprehending or thinking clearly.

The same goes for the pagan Arabs during the time of the Messenger of Allaah ﷺ - they would mock the weak ones among the believers, such as Bilal, Salmaan, 'Ammar bin Yaasir, as well as his father and mother. And they would ridicule the weak Companions, such that they said: "We will not sit with you or with those next to you."

Allaah revealed His saying:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ . وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا

"And do not turn away from those who call unto their Lord, morning and night, seeking His Face (i.e. sincerely). You are not accountable for them in anything and they are not accountable for you in anything that you turn them away - (for if you do so) you would then be from among the wrong-doers. And similarly, We have tested some of them by way of others, in order that they may say: 'Is it these individuals (i.e. poor) whom Allaah has favored from amongst us?'" [Surah Al-An'aam: 52-53]

His statement: **"Is it these individuals whom Allaah has favored from amongst us?"** refers to the weak ones among the Companions. "There is no way that they could have preceded us to the truth.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ

"(They said): 'Had it (i.e. Islaam) been something good, they (poor and weak ones) would not have preceded us in (accepting) it.'" [Surah Al-Ahqaaf: 11]

Those who are similar to them in these times are those who describe the scholars as not having understanding or comprehension and that they have limited sight, rigidity and harshness, and so on and so forth.

The Shaikh (Muhammad bin 'Abdil-Wahhaab) did not write these aspects for the sake of history. Rather, he only wrote about them in order to warn the readers, so that they could beware of these aspects, since they are characteristics from the Days of Ignorance.

The Ninth Aspect: Emulating the Wicked Scholars and Ignorant Worshippers

الاقتداء بفسقة العلماء والعباد فأتى بقوله: [يا أيها الذين ءامونا إن كثيرا من
الأخبار والرهبان ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله]،
بقوله: [لا تغلوا في دينكم غير الحق ولا تتبعوا أهواء قوم قد ضلوا من قبل
وأضلوا كثيرا وضلوا عن سواء السبيل]

[9] They followed and took their example from their evil and wicked scholars and worshippers. So Allaah revealed His saying: **"O you who believe! Verily, there are many of the (Jewish) rabbis and (Christian) monks that take the wealth of mankind unjustly and hinder them (mankind) from the way of Allaah."** [Surah At-Tawbah: 34]

And His saying: **"Do not go to extremes in your religion (by believing in something) other than the truth. And do not follow the vain desires of people that went astray, from times of past, and who misled many and strayed (themselves) from the Right Path."** [Surah Al-Maa'idah: 77]

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would use the wicked scholars as proof to justify their actions.

What is meant by wicked (*faasiq*) is someone that leaves from the obedience of Allaah through his knowledge and actions. **The wicked scholars are:** Those who do not act in accordance with their knowledge or those who speak lies on behalf of Allaah while knowing better. This is such as by their saying: "This is lawful and that is unlawful" - even though they know they are lying - for the sake of achieving their ambitions and following their desires, hiding behind the fact that they are scholars and that the people trust them. **As for the wicked worshippers:** They are those who do actions without knowledge, and the people trust them, as they say: "These are righteous individuals."

No one should be deluded by a scholar or a worshipper unless each of them is firmly established and steadfast upon the Religion of Allaah. Allaah says concerning the Jews and the Christians:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ
لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ

"O you who believe! Verily, there are many of the rabbis and monks that take the wealth of mankind unjustly and hinder them (mankind) from the way of Allaah." [Surah At-Tawbah: 34]

And He says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

"They took their Rabbis and Monks as lords besides Allaah..." [Surah At-Tawbah: 31]

This was since they permitted the unlawful for them and they obeyed them in that, and because they prohibited the lawful for them and they obeyed them in that. So as result of this, they became lords besides Allaah, and we seek Allaah's refuge from that. This is because declaring something to be lawful or unlawful is the sole right of Allaah. No one is permitted to declare something lawful or unlawful according to his desires and objectives and in order to please and appease the people.

There are some people today that use schemes and tactics against the Legislation of Islaam, allowing the forbidden for the sake of pleasing the people, according to their perception! They use tricks, abuse the allowances, and lie upon Allaah, by claiming that Allaah made this lawful and that He made that unlawful, in order to benefit such and such person.

These are the wicked scholars. The word *Faasiq* (wicked) means one who departs from the obedience of Allaah. Allaah says: "O you who believe! Verily, there are many of the rabbis..." This is a call for the believers to beware. The word *Ahbaar* (rabbis) means scholars. For the most part, this word is applied to scholars amongst the Jews. The word *Ruhbaan* (monks) refers to worshippers, and this term is predominantly applied to Christian worshippers. So monasticism applied to Christianity while knowledge applied to Judaism. However, the Jews incurred Allaah's Wrath, while the Christians were astray. Allaah ordered us to say the following in every *rak'ah* of prayer:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"Guide us to the Straight Path - the Path of those whom You have bestowed Your blessing on, not of those who have earned Your Anger or of those who went astray." [Surah Al-Faatihah: 6-7]

Those whom Allaah blessed are the ones who possess knowledge and actions. **"Those who have earned Your Anger"** refers to those who have knowledge yet do not act on it, and they are the wicked scholars. **"Those who went astray"** refers to the monks among the Christians and others who worship Allaah without proofs and not based on any firm knowledge. Rather, they only worship Allaah through innovations, newly introduced practices and superstitions. In this surah, Allaah has forbidden us from being like or going near the wicked scholars and the misguided worshippers. And He commanded us to accept the truth based on its evidences from the Book of Allaah and the Sunnah of His Messenger ﷺ.

Nowadays, when someone has a desire for something, he says: "So and so has issued a ruling permitting this" without looking at where he derived the proof for it from the Book and the Sunnah. And if you say to him: "This religious verdict is wrong", he will respond: "It's not on me so long as so and so has issued a ruling on it."

And if the religious verdict does not conform to his desires, he says: "This ruling is not correct" or "It's harsh." Then they begin to gather false reports and erroneous stances of (some of) the scholars and compile them into a book, which they present to the people for the sake of expanding their mindset, according to their perception, and say to them: "The Religion of Islaam has allowed this. Do not make things constricted for the people." And when it is said to them: "Subject this view to the Qur'aan and the Sunnah (for examination)", they say: "These are the statements of the scholars!" Is a scholar greater than the Qur'aan and the Sunnah, such that his words are not to be subjected to the Book and the Sunnah?!

Only the people of desires do this, and we seek refuge in Allaah! They are the ones who **"took their rabbis and monks as lords besides Allaah..."** [Surah At-Tawbah: 31]

And when they are forbidden from innovations, which the Messenger of Allaah ﷺ warned about, they say: "So and so did this, and he is a scholar" or "a righteous person." Or they say: "Such and such country does this and they have righteousness and piety." We say: "Righteousness and piety are not sufficient. One must also be in conformity with the Qur'aan and the Sunnah."

So taking the statements and opinions of the scholars and worshippers wholeheartedly without referencing that back to the Qur'aan and the Sunnah is the way of the people of the Days of Ignorance - those who took their rabbis and monks as lords besides Allaah.

The Tenth Aspect: Accusing the Religious People of having Little Understanding and a Lack of Intellect

الاستدلال على بطلان الدين بقلة أفهام أهله وعدم حفظهم كقولهم [بادي الرأي]

[10] They used the following argument for determining the falsehood of a religion: That the ones who followed it possessed a short amount of understanding and lacked good memory, as Allaah says: **"They followed you without thinking."** [Surah Hood: 27]²⁸

- the explanation -

From the things that Allaah mentioned about the people of Nooh was their statement:

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا

"And we don't see anyone following you except the lowest amongst us." [Surah Hood: 27] This means: "The weakest."

بَادِيَ الرَّأْيِ

"They followed you without thinking." [Surah Hood: 27]

Meaning: "Those who possess no understanding followed you." So they would condemn the followers of the messengers by claiming that they had no understanding and intelligence in matters and that they did not possess foresight.

This is something many of the philosophers and enemies of Allaah use to boast about today, as they ridicule the Muslims and the Muslim scholars by stating that they do not have understanding or foresight. So they seek to belittle them

²⁸ **Translator's Note:** This was the response that Nooh got from some of the chiefs among his people, when he called them to worship none but Allaah. They claimed that the only ones that followed him were the poor and weak, and that they did so **"without thinking."**

with this lie, when in fact the Muslim scholars are the true people of insight and they are the people of awareness since they see with the light of Allaah and they order what Allaah has ordered and forbid what Allaah has forbidden.

There is no doubt that the deeply endowed scholars are the best of people after the messengers. The virtue of the scholar over the worshipper is like the virtue of the moon over all the other planets. So no one belittles the scholars and accuses them of being short-sighted and of having a lack of understanding except for those who are close in resemblance to the people of the Days of Ignorance and to the people of Nooh who would describe the followers of the messengers in this manner so that the people could run away from them.

These claims appear on the tongues of some of the people today, who say: "They are scholars of menstruation and post-partum bleeding." Or they call them scholars of incense rulings and scholars of trivialities. And they claim that they are not aware of the current affairs. What they mean by "current affairs" is political matters and inciting the people against the rulers.

The Eleventh and Twelfth Aspects: Relying on a Corrupt Form of Reasoning while Rejecting the Correct Form of Reasoning

الاستدلال بالقياس الفاسد كقولهم: [إن أنتم إلا بشر مثلنا]

[11] They used a wicked and corrupt type of reasoning to establish evidence, as occurs in His saying: **"You are no more than human beings like us!"** [Surah Ibraaheem: 10]

إنكار القياس الصحيح، والجامع لهذا وما قبله عدم فهم الجامع والفارق

[12] They rejected the correct and true way of reasoning. The reason for the occurrence of this aspect and the one before it was due to a lack of understanding, on their part, of (what consisted of) similarities and differences (i.e. similarities and differences between the prophets and normal human beings).

- the explanation -

They would rely on a corrupted form of reasoning while rejecting the correct form of reasoning. The word *Qiyaas* (reasoning) according to the scholars that formulate principles is of two types, the first of which is the reasoning of the cause, which is when a root is attached to a source in a ruling in order to combine the two of them. But if one of its conditions is missing, then it is a corrupt form of reasoning, which should not be relied on with regard to affirming a ruling. This is a very grave issue, as Ibn Al-Qayyim said: "The majority of the times that people fall into misguidance is as a result of corrupt reasoning." The first one to apply a corrupt form of reasoning was Iblees (the Devil) when Allaah ordered him to prostrate to Aadam.

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

"He said: 'I am better than him - You created me from fire while you created him from dirt.'" [Surah Al-A'raaf: 12]

He thought that fire was better than dirt and so as a result he was better than Aadam. This is a crooked form of reasoning because fire is not better than dirt, but rather, dirt is better than fire. This is since fire burns and destroys things whereas dirt is used to build things and it is the soil that produces vegetation, and there is good in this for mankind. So if we were to use reasoning, we would say that dirt is better than fire, even though our reliance is not on reasoning, but rather on Allaah's choice and preference. And He does whatever He wills and chooses, there being no objections to it. And His actions possess the most profound of wisdom in them.

Similarly, the polytheists used this type of reasoning when they denied the messengers that were sent to them. They said:

إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا

"You are no more than human beings like us!" [Surah Ibraaheem: 10]

They used the fact that the messengers were humans as proof that their message was not correct since, according to them, it is not correct for the message to be given to humans. This is a false form of reasoning, since it is formulating an analogy in spite of the differences. This is since Allaah has chosen and selected the messengers above all others, and He is most knowledgeable of their conditions and suitability to carry the Message.

اللَّهُ يَصْنُفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

"Allaah chooses messengers from angels and from men. Verily, Allaah is the All-Hearer, the All-Seer. He knows what is before them (i.e. their past) and what is after them (i.e. the future). And to Allaah return all matters." [Surah Al-Hajj: 75-76]

This is why when they told the messengers:

نَ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ
آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ . قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا
بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (for what you say).' Their messengers said to them: 'We are no more than human beings like you, but Allaah bestows His Grace to whom He wills of His slaves.'" [Surah Ibraaheem: 10-11]

The messengers say: "Allaah has preferred us by bestowing His Grace upon us and choosing us for His Message." So your reasoning is an analogy in spite of the differences, since human beings are not equal – they are all not on one level. Among them are those who believe and those who disbelieve. Among them are messengers, scholars and righteous people as well as ignorant people, disbelievers and sinners. So human beings are at different levels, and there is a difference. And making analogies in spite of differences is not correct since this is from the blameworthy forms of reasoning according to the scholars that derive principles.

Rather, wisdom necessitates that a messenger sent to human beings should be a human being just like them, in order that he may clarify to them. Allaah says:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ
لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

"Say: If there were on the earth, angels walking about in peace and security, We would certainly have sent down for them from the heaven an angel as a Messenger." [Surah Al-Israa: 95]

So the messenger should be from the same species of those whom he is being sent to, for the sake of conveying the Message. Wisdom necessitates that the messenger of humans should also be a human. And if those who lived on the face of the earth were angels, He would have sent to them a messenger angel from their own species.

From the strange contradictions of these individuals is that they consider it unlikely for the Message to be given to a human being, but yet they don't find it far-fetched for worship to be performed to stones! So they don't consider it something strange for lordship and divinity to be applied to stones and trees. But in spite of this, they deem it unlikely and remote that the Message be given to a human being.

All of the leaders of the disbelievers, such as those from the people of Nooh and others, abided by this false form of reasoning. They rejected the Message of the messengers because of the fact that they were human beings. The people of Nooh said:

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ . إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ
فَتَرَبَّصُوا بِهِ حَتَّى حِينٍ

"He is no more than a human being like you - who seeks to make himself superior over you. Had Allaah willed, He would have surely sent down angels. Never did we hear such a thing among our forefathers of old. He is only a man in whom there is madness. So wait for him a while." [Surah Al-Mu'minoon: 24-25]

The same occurred for others besides them, for the (tribe of) Quraysh would say about Muhammad ﷺ:

أَلْقِيَ الدَّكْرُ عَلَيْهِ مِنْ بَيْنِنَا

"Is it that the Reminder is sent to him alone from among us?" [Surah Al-Qamar: 25]

This is a constant always-recurring principle amongst the disbelievers - and it is the corrupt form of reasoning.

The second type of reasoning (*Qiyas*) is the analogy of doubts, which is when a root goes back and forth between two sources and finally attaches itself to the one with the most doubts. Allaah does not use analogy for His creation -

not analogy of reason or analogy of doubts – by which He evens up the odds. On the contrary, with respect to Himself, He only uses the most befitting form of reasoning, which is that it is said: "Every perfection that is affirmed for the creation, which does not call for a deficiency, then Allaah has the most right to it." Allaah says:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"And to Allaah belongs the highest description. And He is the All-Mighty, the All-Wise." [Surah An-Nahl: 60]

And He says:

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"So do not put forth similarities for Allaah. Verily, Allaah knows and you know not." [Surah An-Nahl: 74]

The aspect after this one is that they would reject the correct form of reasoning, which is that a messenger sent to humans should be a human himself just like them, and that a messenger sent to angels should be an angel like them. This is the correct form of reasoning, which is mandated by wisdom and pure, upright natural inclinations – that the one being sent should be from the same species as those he is being sent to, not from a different type of species.

What caused these people to fall into these two aspects was their ignorance of the similarities and differences – the (1) similarities upon which analogy is founded on and, the (2) differences, for which analogy is not correct with its presence.

The Thirteenth Aspect: Extremism with regard to the People of Knowledge and Righteousness

الغلو في العلماء الصالحين، كقوله: [يا أهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق]

[13] They went to extremes with regard to their scholars and righteous people, as is found in His saying: **"O People of the Book! Do not go to extremes in your religion (by exceeding the limits set forth by Allaah). And do not speak concerning Allaah, except that which is true."** [Surah An-Nisaa: 171]

- the explanation -

This is a grave matter. The linguistic meaning of extremism is: To go beyond the limit. It is said: "It has passed (*galaa*) the limit", if the water is rising due to the boiling pressure. And it is also said: "It has gone past (*galaa*) its rate", if it goes beyond its fixed price. So extremism means increasing and going beyond a fixed and established limit.

In religious terms, extremism means going beyond bounds in raising an individual above his proper place, as is the case when some go to extremes with the prophets and righteous people, elevating them above their (true) status to levels of lordship or divinity.

The people of the Days of Ignorance went to extremes with regard to some individuals to the point that they elevated them about their rightful status turning them into lords besides Allaah. This was the case with the Jews who went to extremes with 'Uzair, calling him the son of God, and the Christians who went to extremes, elevating 'Eesaa bin Maryam from manhood and messengership to divinity, calling him the son of God.

Another example is the people of Nooh when they went to extremes with regard to their righteous people, making images and representations of them and then worshipping them apart from Allaah, thus raising them to a level of divinity, as Allaah says:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا
سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

"And they said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwaa' nor Yagooth nor Ya'ooq nor Nasr.'" [Surah Nooh: 23]

The same applies to all of the other groups of polytheists up until this present day – they go to extremes with regard to righteous people, circumambulating around their graves, offering sacrifices to them, making oaths to them, asking help from the dead and seeking their assistance – all in an effort to get them to grant their needs.

So extremism leads people to Shirk (polytheism). This is why the Prophet ﷺ said: **"Do not over-praise me like the Christians over-praised the son of Maryam ('Eesaa). I am just a servant (of Allaah), so say: The servant of Allaah and His Messenger."**²⁹

Going to extremes with regard to individuals from among the prophets and righteous people is what caused the polytheists – from the people of the Scripture and those who have no Book – to fall into major Shirk. What is obligatory is to acknowledge for individuals the status that they deserve. So we must acknowledge for the messengers their messengership. And we must acknowledge for the righteous people their righteousness. We must acknowledge for the scholars their knowledge and that they are more virtuous than others. The virtue of the scholar over the worshipper is like the virtue of the moon over all of the other planets. So they are to be given their due position and not elevated above that. Allaah says:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً

²⁹ Reported by Al-Bukhaaree (no. 3445)

"O people of the Scripture! Do not exceed the limits in your religion, and do not speak about Allaah except the truth. The Messiah, 'Eesaa son of Maryam, was no more than a Messenger of Allaah and His Word, which He bestowed on Maryam, and a soul created by Him. So believe in Allaah and His Messengers and do not say: Three (i.e. the trinity)." [Surah An-Nisaa: 171]

And Allaah says:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

"Say: O people of the Scripture! Exceed not the limits in your religion, (by believing in something) other than the truth. And do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path." [Surah Al-Maa'idah: 77]

And the Prophet ﷺ said: "Beware of extremism in the Religion, for indeed the only thing that destroyed those who came before you was extremism in the Religion."³⁰

So it is not permissible to go to extremes with regard to created beings, elevating them above their positions that Allaah gave them since this leads people to commit Shirk. This applies to going to extremes with regard to the scholars and the worshippers. Allaah says about the Jews and the Christians:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

"They took their rabbis and monks as lords besides Allaah." [Surah At-Tawbah: 31]

They went to extremes with their scholars and their worshippers to the point that they believed that they had the ability to make the unlawful lawful and the lawful unlawful and to change the pure legislation.

³⁰ Reported by An-Nasaa'ee (5/296, no. 3057), Ibn Maajah (3/476, no. 3029) and Ahmad in *al-Musnad* (1/215 and 437). Al-Albaanee authenticated in *Saheeh al-Jaami'-us-Sagheer* (no. 2680)

The Fourteenth Aspect: Their Negation of the Truth and Affirmation of Falsehood

أَنْ كُلِّ مَا تَقْدِمُ مَبْنِي عَلَى قَاعِدَةٍ وَهِيَ النِّفْيُ وَالْإِثْبَاتُ، فَيَتَّبِعُونَ الْهَوَى وَالظَّنَّ وَيُعْرَضُونَ عَمَّا جَاءَتْ بِهِ الرِّسَالُ

[14] Everything that has been mentioned previously is based upon a principle, which is denying and affirming (i.e. they denied what Allaah affirmed and affirmed what Allaah denied). So they followed vain desires and speculation while turning away from what Allaah revealed to them.

- the explanation -

All of the aspects that have been mentioned previously, which the author mentioned about the People of the Days of Ignorance, are based upon negation and affirmation. So they affirm what Allaah has negated, while negating what He has affirmed. This is the reason they fell into misguidance. Allaah has negated Shirk and affirmed and commanded Tawheed. However, they do the opposite – they affirm Shirk and negate Tawheed. So they have reversed the meaning of *Laa Ilaaha illaa Allaah* completely. Allaah says:

وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

“And those who believe in falsehood and disbelieve in Allaah – they are the losers.” [Surah Al-Ankaboot: 52]

Believing in falsehood is what must be negated, yet they believed in it and affirmed it instead of disbelieving in it. On the other hand, believing in Allaah is what must be affirmed, yet they disbelieved in Him. So they affirmed the negated by believing in falsehood, and they negated the affirmed, by disbelieving in Allaah.

This is a principle of the Days of Ignorance that they would adhere to. And they would wander aimlessly in their misguidance. If you were to investigate into their conditions, you would find that they are not void of this principle. So whoever associates partners with Allaah, he has negated what Allaah has affirmed and affirmed what Allaah has negated. Furthermore, whoever makes

the unlawful permissible and the lawful impermissible falls into this category of people as well. So whoever negates what Allaah has made lawful and affirms what Allaah has forbidden, he adheres to this principle, of which none of the actions of the people of the Days of Ignorance are void of.

Furthermore, whoever shows enmity towards the adherents of Tawheed and allegiance towards the adherents of Shirk, then he has negated what Allaah has affirmed and affirmed what Allaah has negated. This is since Allaah has commanded us to make allegiance with the believers and prohibited us from making allegiance with the polytheists.

The Fifteenth Aspect: Using False Excuses to not Accept the Truth

اعتذارهم عن اتباع ما آتاهم الله بعدم الفهم كقولهم: [قلوبنا غلف]، [يا شعيب
ما نفقه كثيراً مما تقول]، فأكذبهم الله وبين أن ذلك بسبب الطبع على قلوبهم،
وأن الطبع بسبب كفرهم

[15] They used the claim that they had a "lack of comprehending" as an excuse for not following what Allaah revealed to them, as Allaah says: **"(They said): 'Our hearts are sealed (with coverings).'**" [Surah Al-Baqarah: 88]

And He says: **"(They said): 'O Shu'aib, we do not understand much of what you say!'"** [Surah Hood: 91]

So Allaah declared them to be liars and clarified that their lack of understanding was due to the sealing of their hearts, and the sealing of their hearts was due to their disbelief.

- the explanation -

This means that they would excuse themselves from following the truth by claiming that they didn't understand it, as Allaah mentioned about the Jews when the Messenger of Allaah ﷺ called them to Islaam:

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

"They said: 'Our hearts are wrapped.' Nay, Allaah has cursed them for their disbelief, so little is that which they believe." [Surah Al-Baqarah: 88]

"Wrapped" here means that they have a cover over their hearts by which the words of the Messenger of Allaah ﷺ cannot reach them. Their hearts do not find reassurance in the Prophet's speech. So they used this statement as an argument to reject the Messenger ﷺ. This is the most famous interpretation of the *ayah*.

The second meaning of **"and they say our hearts are wrapped"** is that their hearts are filled with knowledge, so they have no need for anyone's speech. So, according to them, they are not in need of the Prophet's ﷺ words.

However, Allaah explains that the reason (for their lack of understanding) is not what they claim. Rather, the reason for it is because Allaah cursed them due to their disbelief, meaning, He exiled them and distanced them from His Mercy. So they began to not accept the truth because of their disbelief. So as a result of their disbelief in Allaah, they turned out to not understand the speech of Allaah's Messenger ﷺ. This was because they did not turn their attention to it nor did they give it any importance since Allaah had diverted them as a punishment to them. Allaah says:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

"So when they turned away, Allaah turned their hearts away." [Surah As-Saff: 5]

So whoever doesn't accept the truth, Allaah will test him with falsehood, and after that he will become one who no longer accepts the truth, since his heart will become corrupt, and we seek refuge in Allaah from that! Allaah says:

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

"Nay, Allaah has cursed them due to their disbelief, so little is that which they believe." [Surah Al-Baqarah: 88]

And Allaah says:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ
لَهُمْ وَبِصَدَّتْهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا وَأَخَذَهُمُ الرِّبَا وَقَدْ
نُهِوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

"For the wrongdoings of the Jews, We made unlawful for them certain good foods which had been lawful for them - as well as their hindering many

from Allaah's Way, their taking of interest even though they were forbidden from that, and their consuming of people's wealth unjustly." [Surah An-Nisaa: 160-161]

These *ayaat* are with respect to the Jews. As for their saying: **"Our hearts are wrapped"**, this is not correct. Rather, it is Allaah who diverted them as a punishment to them, and if this is not so, then it must be stated that the foundation with regard to the heart is that it is upon *Fitrah* (pure natural state). It accepts the truth based on this pure natural state. However, if this natural state becomes corrupted, it turns to not accepting the truth. This is similar to the case of the earth – if it becomes spoiled and turns into swampland, it will not produce fruit, since it is corrupted. This is the same case with the heart – if it becomes corrupt, it turns into that which doesn't accept the truth.

This was the case with the people of Shu'aib, even though he was from the most eloquent of the prophets and the one with the clearest speech, such that he was nicknamed the "Speaker of the Prophets" because of his strong clarity, effect and eloquence in speech. However, in spite of this, they said:

قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا
وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

"O Shu'aib, we do not understand much of what you say! And we see you as being weak among us. Were it not for your family, we would have certainly stoned you, and you are not powerful against us." [Surah Hood: 91]

So they didn't understand the speech of Shu'aib because Allaah had blotted out their hearts, similar to what happened to the Tribe of Israa'eel. This is the custom of Allaah – that whoever shows pride against the truth and doesn't accept it when it reaches him, he will be tested with having a corrupt heart as a punishment.

Similar to this were the disbelievers among the tribe of Quraysh. What did they say to Allaah's Messenger?

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ
وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَامِلُونَ

"They said: 'Our hearts are under coverings from that which you call us to. And in our ears is deafness and between us and you is a screen. So work you (on your way), verily, we are working (on our way).'" [Surah Fussilat: 5]

So the way of the disbelievers is one – they confront the call of the messengers by saying that they don't understand their speech. Is this due to a deficiency in the messengers' ability to convey the message? No, rather it is due to a deficiency in their aptitude because of their disbelief, rejection, and lack of concern and desire for good.

The Sixteenth Aspect: The Jews Replaced the Torah with Books of Magic

اعتياضهم عما أتاهم من الله بكتب السحر، كما ذكر الله ذلك في قوله: [ولما جاءهم رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتاب كتاب الله وراء ظهورهم كأنهم لا يعلمون . واتبعوا ما تتلوا الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر]

[16] They replaced what came to them from Allaah with books of magic, as Allaah mentions in His saying: **"And when there came to them a Messenger from Allaah confirming what was with them, a party of those who were given the Scripture threw the Book of Allaah behind their backs, as if they did not know! And they followed (instead) what the devils gave out (falsely of magic) in the lifetime of Sulaymaan. And Sulaymaan did not disbelieve but rather the devils disbelieved, (by) teaching the people magic."** [Surah Al-Baqarah: 101-102]

- the explanation -

The Jews disbelieved in the Torah, in which could be found the descriptions of the Prophet ﷺ and the order for them to follow him, as Allaah says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

"Those who follow the Messenger – the Prophet who can neither read nor write (i.e. Muhammad) – whom they find written about amongst them in the Torah and the Gospel – he commands them to good and forbids them from evil and he makes lawful to them the good pure things and makes unlawful to them the vile detestable things and he removes from them their heavy burdens and chains that were upon them." [Surah Al-A'raaf: 157]

Likewise, 'Eesaa gave the glad tidings of his ﷺ advent in the Gospel, where he said:

يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"O Children of Israa'eel! Verily, I am the Messenger of Allaah unto you, confirming what is before me from the Torah and giving the glad tidings of a Messenger that will come after me whose name will be Ahmad (i.e. Muhammad)." [Surah As-Saff: 6]

So mention of this Messenger ﷺ can be found in the Torah and the Gospel – his name, his Message, and his characteristics. This was such that they recognized him just as they recognized their own children. So when they disbelieved in the Book of Allaah, the Torah, and failed to act on it, Allaah tested them by having them take instead books of magic, which is from the works of the devils. So they replaced the revelation of the Lord of all that exists in exchange for the works of the devils. This was a punishment for them. Therefore, everyone that turns away from the truth will indeed be tested with falsehood.

And similarly, anyone that abandons the truth will be tested by falsehood. So anyone amongst them that abandons the Call of the Messengers, such as the call to Allaah's Oneness or to singling Allaah out for worship and clarifying this, he will be tested by being made susceptible to polytheism and superstitions. And he will fabricate proofs to support it and he will spread it amongst the people, believing it to be the truth. This is the state of many of the scholars of fables and scholars of grave-worshippers – instead of calling to the Oneness of Allaah and to the Book of Allaah and the Sunnah of His Messenger, they call to falsehood, grave-worshipping and attachment to the deceased. And they search after doubtful evidences for the sake of that, which they then spread out to the people. So they spend all their time in this falsehood, and we seek refuge in Allaah from this!

The Seventeenth Aspect: Ascribing Falsehood to the Prophets

نسبة باطلهم إلى الأنبياء كقوله: [وما كفر سليمان]، وقوله: [ما كان إبراهيم يهودياً ولا نصرانياً]

[17] They ascribed their falsehood to the prophets, as is found in Allaah's saying: **"And Sulaymaan did not disbelieve"** [Surah Al-Baqarah: 102] and His saying: **"Ibraaheem was neither a Jew nor a Christian."** [Surah Aali 'Imraan: 67]³¹

- the explanation -

From the ways of the people of the Days of Ignorance is that they would ascribe what they were upon of disbelief and misguidance to the prophets. Examples of this are when the Jews ascribed sorcery to Sulaymaan, saying: "Magic is from the acts of Sulaymaan. He is the one who would use it to gain power over the jinn and devils." These people don't realize that the jinn are a creation of Allaah, which He subjects how He wills. Allaah is the One who made them subservient to His Prophet, Sulaymaan.

So these Jews attributed sorcery to Sulaymaan because they really intended to spread it to the people. So they would say: "This is from the actions of the prophets." Likewise, the Jews and the Christians attribute their disbelief to Ibraaheem, the leader of the sincere worshippers and the father of the prophets. They ascribe what they are upon of disbelief to him, saying: "This is the religion of Ibraaheem." This is why Allaah refuted them saying:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

³¹ **Translator's Note:** Here, Allaah refutes the claims of the Jews and Christians. Each one invented their own religion and then ascribed them to certain prophets, such as the Jews when they ascribed their magic to Sulaymaan and the Christians when they ascribed their false religion to Ibraaheem. So Allaah clarified the reality of the matter in these two ayahs.

"Ibraaheem was neither a Jew nor a Christian. Rather, he was a true sincere Muslim (worshipping Allaah alone), and he was not from the polytheists."
[Surah Aali 'Imraan: 67]

This was the religion of Ibraaheem – he adhered to the religion of Tawheed (Oneness of Allaah) and freed himself from polytheism and the polytheists, contrary to what the Jews and Christians are upon.

Also, Judaism and Christianity did not come about until centuries after Ibraaheem. So how can Judaism and Christianity be ascribed to him?! This is one of the most despicable lies. History even denies this, since there exists many centuries between Ibraaheem and them. The Torah was not sent down to Moosaa, and the Gospel was not sent down to 'Eesaa until after Ibraaheem, as Allaah says:

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ
التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

"O people of the Scripture! Why do you dispute about Ibraaheem, when the Torah and the Gospel were not revealed till after him? Have you then no sense?" [Surah Aali 'Imraan: 65]

And He says:

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا
حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنْزَلَ التَّوْرَةُ

"All food was lawful to the Children of Israa'eel, except for what Israa'eel made unlawful for himself before the Torah was revealed." [Surah Aali 'Imraan: 93]

The same applies, in this nation (of Muslims), to everyone that ascribes the falsehood he is upon to Prophet Muhammad ﷺ, thus fabricating false *ahaadeeth* in order to support his falsehood.

Likewise, this goes for those Muslims that ascribe themselves to the (four) Imaams while differing with them in matters of Creed. So for example, they ascribe themselves to Abu Haneefah, Maalik, Ash-Shaafi'ee and Ahmad but yet they are upon the Creed of the Mu'atazilah and the Ashaa'irah. Then they go ahead and ascribe this false creed to the Imaams of the Salaf. These noble Imaams, may Allaah have mercy on them, were not Mu'atazilah. Rather, they would wage war against the Mu'atazilah and the scholars of rhetoric.

The Eighteenth Aspect: They would Ascribe themselves to the Prophets in spite of Opposing them

تناقضهم في الانتساب، ينتسبون إلى إبراهيم مع إظهارهم ترك اتباعه

[18] They contradicted themselves in their ascriptions, for they would ascribe themselves to Ibraaheem, yet openly manifest their lack of following him.

- the explanation -

Contradiction in ascribing oneself means: When someone ascribes himself to something while at the same time, he opposes it. This is a false and untrue ascription.

The correct form of ascribing oneself to something is when someone ascribes himself to something and conforms to it. So a person that ascribes himself to Ibraaheem must agree and conform to the beliefs he came with, such as believing in and worshipping only Allaah and freeing himself from the polytheists, and he must not contradict him in any of these things.

An example of this point is the Jews' ascription to Ibraaheem in spite of their refraining from Hajj and their rejection of facing the Ka'bah. Allaah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ . آيَاتُ
بَيِّنَاتٍ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَن اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (i.e. Makkah), full of blessing, and a guidance for all that exists. In it are manifest signs (for example), the Maqaam (place) of Ibraaheem. Whoever enters it, attains security. And Hajj to the House is a duty that mankind owes to Allaah (for) those who are able to do it. And whoever disbelieves (i.e. denies the Hajj), then verily, Allaah is not in need of any of His creation." [Surah Aali 'Imraan: 96-97]

The same goes for someone who ascribes himself to the four (madh-hab) Imaams - he must conform to them in matters of Creed and not oppose them by taking the Creed of others such as the Jahmiyyah, Mu'atazilah and Ash'arees.

The Nineteenth Aspect: Blaming Righteous People based on the Actions of some who Ascribe themselves to them

قدحهم في بعض الصالحين بفعل بعض المنتسبين إليهم، كقدح اليهود في عيسى، وقدح اليهود والنصارى في محمد صلى الله عليه وسلم

[19] They slandered and accused righteous people based on the actions of others who "ascribed" themselves to these (righteous people). An example of this is found in the Jews' slander of 'Eesaa and the Christians' and Jews' slander of Muhammad.³²

- the explanation -

They would condemn the righteous ones because of the actions of some evil people that ascribed themselves to those righteous ones. So they would ascribe the actions of the followers to the ones being followed, when they were in fact free from them. An example of this is the Jews' condemnation of 'Eesaa due to the distortions of his "followers" from among the Christians and those who claim that Allaah is part of a trinity or that 'Eesaa is God or the son of God!

The same goes for those who condemn Muhammad ﷺ because of the actions of some people that ascribe themselves to his Religion, such as the grave-worshippers, Jahmiyyah, Mu'atazilah and Khawaarij.

So we say to those who condemn these prophets: "This is not the religion of Moosaa. This is not the religion of 'Eesaa. This is not the religion of Muhammad ﷺ!"

If there is some deviation on the part of the followers, then that should not be ascribed back to the source. Rather, it should only be ascribed to the person that produces that action. So the Message of Moosaa is not to be blamed for the distortions, alterations and changes made to it by the Jews.

³² The Jews slandered and accused 'Eesaa by accusing his mother, Maryam, of committing fornication. Allaah says concerning this: "And because of their (Jews') disbelief and because of their uttering against Maryam a great slander (that she committed fornication)!" [Surah An-Nisaa: 156]

Likewise, the polytheism, crucifix-worship, and vile disbelief that the Christians are upon today should not be ascribed to 'Eesaa. Nor should the actions of the grave-worshippers who claim to follow Islaam or the heretics from the Raafidah and the Baatiniyyah be attributed back to Muhammad ﷺ. Even if they call it Islaam, this should not be ascribed to the religion of Muhammad ﷺ. The only ones who should ascribe themselves to the Prophet are those who truly follow him and believe in him. And the only ones who should ascribe themselves to righteous individuals are those who take their example and follow them.

This is as Allaah says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the foremost to embrace Islaam from the Muhaajireen (those who migrated from Makkah to Madeenah) and the Ansaar (citizens of Madeenah who helped the Muhaajireen), and also those who followed them exactly (in Faith), Allaah is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise) to dwell therein forever. That is the supreme success." [Surah At-Tawbah: 100]

And He says:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ

"Verily, among mankind, those who have the best claim to Ibraaheem are those who followed him and this Prophet (i.e. Muhammad)." [Surah Aali 'Imraan: 68]

The same applies to the four Imaams – the deviations in Creed and opposition to the evidences that some who ascribe themselves to these Imaams hold, should not be attributed back to them.

The Twentieth Aspect: Believing that the Acts of Sorcerers and Magicians is from the Miraculous Endowments of the Righteous

اعتقادهم في مخاريق السحرة وأمثالهم أنها من كرامات الصالحين، ونسبته
إلى الأنبياء كما نسبوه لسليمان عليه السلام

[20] They believed that the extraordinary acts of the sorcerers and their likes were from the miraculous endowments that Allaah granted to some righteous people. And they attributed it to the prophets, such as their ascribing it to Sulaymaan.

- the explanation -

The word extraordinary means something that is unusual, contrary to normal standards and unprecedented, not having happened before in the past, and which only Allaah has the ability to cause to happen.

If such acts occur at the hands of a prophet it is called a *mu'jizah* (miracle). An example of this is when Moosaa's staff turned into a snake and 'Eesaa's ability to cure the blind and the lepers and to resurrect the dead, with Allaah's permission. Other examples are the miracles Allaah gave Muhammad ﷺ, the greatest of which is this magnificent Qur'aan, which all of mankind and all of the jinn are unable to reproduce.

If such an extraordinary act occurs at the hands of a righteous worshipper that fears Allaah and is a true believer, then this is called a *karaamah* (amazing occurrence) from Allaah, which He causes to occur at his hand either to support the religion or due to the Muslims' need for it. Such happened to Maryam when Zakariyaa would enter her place of prayer and find that she would have sustenance and provision, even though she had devoted herself to the prayer place strictly for worship (without going out). The same goes for what happened to the People of the Cave during their prolonged sleep and their remaining in the condition they were in without the earth devouring their bodies. And there didn't occur any gap in their lives due to the time they spent in the cave. This is from the amazing occurrences that Allaah grants to His allies.

As for that which occurs resembling the form of something extraordinary at the hands of disbelievers, then this is considered to be from the actions of the devils. This is considered as being from conjuring, trickery and deceptive sorcery or from the doings of the devils and their assisting them in corrupting the beliefs of the people and causing harm to them. This is not from the *karaamaat* (amazing occurrences granted by Allaah). This is such as the one who flies through the air or walks on water, whilst being a sinner. Such acts are from the works of the devils. When these individuals gained nearness to these devils through polytheism and disbelief, the devils in turn served them, carrying him through the air and walking with him upon water.

So what occurs at the hands of these wicked sinful individuals, such as deceptive tricks and polytheism – this is from the works of the devils or it is from their tricks and illusions. These are things that they learn and teach amongst themselves just as they learn sorcery. None of this should be attributed back to the prophets and their followers. This is why when the Jews attributed sorcery to the prophet of Allaah, Sulaymaan, Allaah refuted them by telling them that sorcery is disbelief. And disbelief cannot be attributed to the prophets, of whom Sulaymaan is one of, and sorcery is not befitting of him.

The Twenty-First Aspect: Worshipping Allaah by Whistling and Clapping Hands

تَعْبُدُهُمْ بِالْمُكَّاءِ وَالتَّصْدِيَةِ

[21] They performed worship by whistling and clapping their hands.

- the explanation -

From the aspects of the Days of Ignorance that the Messenger of Allaah ﷺ opposed them in was their performance of worship to Allaah by means of whistling and clapping. Allaah says:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَّاءٌ وَتَصْدِيَةٌ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

"And their prayer at the House (Ka'bah) was nothing but whistling and clapping of hands. So taste the torment because of what you used to disbelieve." [Surah Al-Anfaal: 35]

This means: The worship that the polytheists performed to Allaah at the sacred Ka'bah was nothing more than whistling and clapping.

The word *mukaa* means whistling, while *tasdeeyah* means clapping with the hands and palms. They would do this while at the House of Allaah and call it prayer, seeking nearness to Allaah through it. This is one of the things the devils among mankind and the jinn beautified to them, in order to deceive them.

Worship is not to be done except according to what Allaah has legislated - so it is dependent upon revelation. A person must not introduce something from his own self or take it from someone else when it is not according to what Allaah has legislated, thus worshipping Allaah by it even though it has no source in the religion.

Here, we can derive the prohibition of these two matters, which are: whistling and clapping. They are forbidden even though one may not intend to be

performing worship by them, since there can be found imitation of the polytheists in it.

As for clapping, the Prophet ﷺ only allowed it specifically³³ for women at the time of a necessity, such as to notify the Imaam if he has omitted or added something to the prayer. This was due to the *fitnah* that could occur from her voice if there are men present. And it is not permissible for a man to imitate the disbelievers or to imitate a woman by clapping.

³³ Abu Hurairah ؓ reported that the Messenger of Allaah ﷺ said: **"Saying *Subhaanallaah* is for men and clapping is for women."** [Transmitted by Al-Bukhaaree (no. 1203) and Muslim (no. 422/106)] And in the hadeeth of Sahl bin Sa'ad, he reported that the Messenger of Allaah ﷺ said: **"Why is it that I see you clapping so much. Whoever is doubtful about something in the prayer, let him say *SubhanAllaah* for if one says it, it will attract attention. Clapping is only for women."** [Transmitted by Al-Bukhaaree (no. 684) and Muslim (no. 421)]

The Twenty-Second Aspect: Taking the Religion as an Amusement and a Game

أَنَّهُمْ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا

[22] They took their Religion as an amusement and a game. ³⁴

- the explanation -

Lahw (amusement) means: Every falsehood that turns one's attention away from the truth. *La'ab* (game) means: The opposite of seriousness, and it is that which has no benefit in it. So taking amusement and games as a religion by which to draw closer to Allaah is from the ways of the People of the Days of Ignorance.

This characteristic can be found in the Sufis since they take playing the duff and singing as acts of worship to Allaah. So they seek nearness to Allaah through singing and playing the duff.

Songs and musical instruments are a form of amusement and play and they are forbidden in and of themselves. So how much more so if they are taken as a means of worshipping Allaah?!

The ones who resemble them today are those who take the *anaasheed*, which they call Islamic, and make them from the means of calling to Allaah, as they claim. The Call (Da'wah) to Allaah is part of the Religion, and no form of music, melodies or chants, which distract the souls and turn people away from the remembrance of Allaah and reading the Qur'aan, can enter into it.

It is from the distinguishing signs of the partisan methodologies and not from the means of Da'wah. This is because Da'wah is dependent upon the revelation. The Prophet ﷺ would call the people using the Book and the Sunnah, and using admonition, instructional guidance, and debating in a manner that is best. And he ﷺ would not use these group *anaasheed* as a method of Da'wah.

³⁴ Allaah refutes this, saying: "And leave alone those who take their Religion as play and amusement, and whom the life of this world has deluded." [Surah Al-An'aam: 70]

As for reciting and chanting good poetry that is free from evil in order to refute the polytheists and defend Islaam, such as when Hassaan ؓ would recite poetry, or to encourage work and travel during a journey, this has no resemblance to the group-chanted *anaasheed* that are being used today. So one should not draw analogies between the two due to the clear difference that exists between them.

The Twenty-Third Aspect: Being Deluded by the Worldly Life

أَن الْحَيَاةَ الدُّنْيَا غُرَّتْهُمْ، فَظَنُّوا أَن عَطَاءَ اللَّهِ مِنْهَا يَدُلُّ عَلَى رِضَاهُ كَقَوْلِهِمْ:
[تَحَنُّ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ]

[23] They were deluded by the life of this world. So they perceived Allaah's bestowal of worldly material (on someone), as an indication that He was pleased (with that person),³⁵ as He says: **"And they say: 'We are abundant in wealth and in children, and (because of that) we are not going to be punished.'"** [Surah Saba': 35]

- the explanation -

The People of the Days of Ignorance considered there being given children and wealth as a sign that Allaah favored them and that He would not punish them:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ . قُلْ
إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ . وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي
تُقَرِّبُكُمْ عِندَنَا زُلْفَى إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا

"And they say: 'We are abundant in wealth and children, and (because of that) we are not going to be punished.' Say: 'Verily, my Lord enlarges and restricts the provision to whom He wills, but most people are not aware.' And it is not your wealth or your children that bring you nearer to Us, but only he who believes and does righteous deeds." [Surah Saba: 35-37]

Up to the part where He says:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا
أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

³⁵ **Translators Note:** This means the more worldly matters one amassed the more he felt that Allaah was pleased with him and his condition, regardless if he was upon disbelief.

"Say: 'Truly, my Lord enlarges the provision for whom He wills of His slaves and (also) restricts it for him. And whatsoever you spend of anything (in Allaah's Cause), He will replace it. And He is the best of providers.'" [Surah Saba: 39]

So having abundance in wealth, children and assets is not a sign that Allaah is pleased with you. In fact, He may even give these things to a disbeliever for the sake of gradually deluding him. In a hadeeth, the Prophet ﷺ said: **"Verily, Allaah gives this worldly life to those whom He loves and those whom He doesn't love. As for the religion, He doesn't give it to anyone except for those whom he loves."**³⁶

And in another hadeeth, he ﷺ said: **"If this worldly life were equal in worth to the wing of a mosquito in the sight of Allaah, He would not allow the disbeliever to have one sip of water from it."**³⁷

Just look at the Messenger of Allaah ﷺ, who was the person with the most favors bestowed unto him from Allaah, and likewise his Companions. They were stricken with hunger, poverty and dire needs, even though they were the most favored of people by Allaah after the prophets. As for the disbelievers, they roam freely and graze about in blessings because that is being used to delude them.

So it should not be conceived that people's acquirement of the splendors of this worldly life is a proof that Allaah favors them. Rather, what should be seen as an indication that Allaah favors His servant is that he is endowed with righteous deeds, regardless of whether he is rich or poor. This is the one whom Allaah has truly favored. So the measuring standard that people use is that those who are prosperous and wealthy in this worldly life are the one whom Allaah has favored, while those who are poor and needy are only that way because Allaah has debased them.

³⁶ Reported by Ahmad (1/387) and Al-Haakim (1/193, no. 102; 5/230, no. 7381) who said: "This hadeeth has an authentic chain of narration even though the two (Al-Bukhaaree and Muslim) did not transmit it."

³⁷ Reported by At-Tirmidhee (4/560, no. 2325). Abu 'Eesaa (i.e. At-Tirmidhee) said: "This hadeeth is authentic and irregular with this wording." Al-Albaanee authenticated this hadeeth in *Saheeh al-Jaami'-us-Sagheer* (no. 5292).

The Twenty-Fourth Aspect: Abstaining from the Truth if the Weak Ones Follow it

ترك الدخول في الحق إذا سبقهم إليه الضعفاء تكبراً وأنفة، فأنزل الله تعالى:
[ولا تطرد الذين يدعون ربهم] الآيات

[24] They refused to accept the truth when they saw that they had already been preceded to it by the weak and poor - out of pride and disdain - so Allaah revealed: **"And turn not away those who invoke their Lord, morning and afternoon seeking His Face."** [Surah Al-An'aam: 52]

- the explanation -

The people of the Days of Ignorance would reject the truth if they found the weak ones following it. This is why they said:

أَهْؤُلَاءِ مَنْ اللَّهُ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

"Is it these individuals (poor people) whom Allaah has favored from amongst us?" [Surah Al-An'aam: 53]

Meaning: "They do not have more right to Paradise than us. We have more precedence than them and are more honorable than them. These individuals are weak - they have no worth or status in society." Allaah refuted them by saying:

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

"Doesn't Allaah know best who is thankful?" [Surah Al-An'aam: 53]

So Allaah does not give this Religion except to those whom He loves. As for the worldly life, He gives it to whom He wills, whether they are from His loved ones or His enemies.

The Twenty-Fifth Aspect: Considering Something to be False based on the Weak being the First to Accept it

الاستدلال على بطلانه بسبق الضعفاء، كقوله: [لو كان خيراً ما سبقونا إليه]

[25] They determined the truth to be false based on their argument that the weak and poor people took precedence in accepting it. This is as He says:

“(They said): ‘Had it (i.e. Islaam) been something good, they (poor and weak ones) would not have preceded us in (accepting) it.’” [Surah Al-Ahqaaf: 11]

- the explanation -

From the customs of the people of the Days of Ignorance is that they would consider something to be false if the lowly ones preceded them to it, as Allaah has stated that the polytheists would say:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ

“(They said): ‘Had it (i.e. Islaam) been something good, they (poor and weak ones) would not have preceded us in (accepting) it.’” [Surah Al-Ahqaaf: 11]

They used to say: “We are people of understanding and experience. We are people of thought and reflection, and we are aware of many matters. So when we saw that this thing that Muhammad ﷺ brought (i.e. Islaam) was not the truth, we abandoned it. And if it were the truth, we would have been the first ones to accept it. So our not accepting it is a proof that it is not the truth.”

This is the worst form of falsehood, since following the truth is not restricted to just one category of people. Rather, following the truth is a blessing from Allaah that He bestows on whomever He wills and grants it to from His servants. The majority of people who would follow the messengers were from the weak and the poor, as Allaah says:

قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

"They said: 'Shall we believe in you when the lowest of people follow you?'" [Surah Ash-Shu'araa: 111]

And He says:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا
وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي الرَّأْيِ

"The chiefs who disbelieved amongst his (i.e. Nooh's) people said: 'We don't see you as being anything more than a man like us. And we don't see anyone following you except for the lowest amongst us, (who followed you) without thinking.'" [Surah Hood: 27]

They meant by this that these people did not have any ability to think or contemplate matters, whereas they viewed themselves as being people of reasoning, intellect and understanding. So if the message that Nooh brought were true, the people of reasoning and intellect and the majority of the people would have followed him. So the fact that they didn't follow him is proof (in their eyes) that it is not true. This is falsehood since for the most part those who disbelieve in the truth are the luxurious and affluent, as Allaah says:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

"And We never sent a warner (messenger) to any town except that the luxurious ones among them would say: 'Verily, we don't believe in that with which you have been sent.'" [Surah Saba: 34]

Furthermore, the majority of those who follow the truth are the weak and poor since they do not have any pride or arrogance. So determining something to be true based on the rich and prestigious following it or determining it to be false based on the lowly and poor following it – this is from the measuring standards of the people of the Days of Ignorance. It is not permissible to set up a measuring scale by which one can determine the truth from falsehood. This is why the scholars would say: "The truth is not known by way of men. Rather, men are known by way of the truth."

The Twenty-Sixth Aspect: Distorting the Evidences from the Book after Acknowledging them

تحريف كتاب الله من بعد ما عقلوه وهم يعلمون

[26] They distorted (i.e. *tahreef*) the Book of Allaah after having comprehended it, while doing so knowingly (i.e. deliberately and not out of ignorance).³⁸

- the explanation -

From the characteristics of the Jews and Christians is that they would distort the revealed books of Allaah – the Torah and the Gospel – after they comprehended it, learned it and understood it. They distorted it by making additions or deletions to it or by interpreting it by other than its correct meaning, for the sake of conforming it to their desires. This is a calamity that the Muslims have not ceased to be free from. The first time this appeared amidst the People of the Scriptures from those who adhere to their desires and whims was when they were not able to reject and deny the texts (from Allaah). So they attacked it by distorting it, misinterpreting it and changing its meaning.

The Muslims continue to live upon this calamity, such as the people of desires, deviant groups and the followers of vain whims. If it is said to them: "Interest is prohibited", they say: "What is meant by interest is such and such..." – they interpret interest according to their vain desires. There are presently books, writings and verdicts available in which they allow interest.

When it is said: "Allaah and His Messenger have prohibited this", they say: "This is not the type of interest that Allaah and His Messenger ﷺ have made forbidden. The interest that Allaah and His Messenger have made forbidden is that interest which was conducted during the Days of Ignorance – an increase to the original loan given to the borrower – that's it. As for the added-on

³⁸ **Translator's Note:** Allaah says: "And verily, among them, there is a party that distorts the Book with their tongues (as they read), so that you may think that it is from the Book, but it is not from the Book. And they say: 'This is from Allaah,' but it is not from Allaah. And they speak a lie against Allaah while knowing it." [Surah Aali 'Imraan: 78]

interest, they reject that. Or they claim that the forbidden interest is the interest of amortization, but as for the interest of profit upon capital, then they hold that to be permitted.

There are many *ahaadeeth* in the Sunnah of Allaah's Messenger ﷺ that show the prohibition of this added-on interest. It is reported in the two *Saheeh* Collections that the Prophet ﷺ said: "Gold is (exchanged) for gold, silver for silver, barley for barley, dates for dates, salt for salt, a similar for a similar, a likeness to a likeness, and a hand for a hand."³⁹ The Messenger of Allaah forbade this added-on interest.

And Allaah says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Messenger gives you, do it. And whatever he forbids you from, abstain from it." [Surah Al-Hashr: 7]

This added-on interest falls under the generality of Allaah's statement:

وَحَرَّمَ الرِّبَا

"And He forbade interest." [Surah Al-Baqarah: 275]

So since there can be found amongst the Jews those who distort the Torah and amongst the Christians those who distort the Gospel, there can also be found in this (Muslim) ummah those who distort the Qur'aan and the Sunnah in order to make permissible what they are upon or what others are upon. But it is obligatory for the Muslim to follow the Book and the Sunnah.

An example of the distortions of the Jews is when Allaah told them:

وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ

³⁹ Reported by Al-Bukhaaree (no. 2134 & 2174) and Muslim (no. 1584 & 1587), and the wording is from his Collection.

"And enter the gate in prostration and say: 'Hitta.' (Forgive us)." [Surah Al-Baqarah: 58]

Hitta means: "Remove" our sins and forgive us. However, the Jews distorted this and said it meant: a grain of **Hinta** (wheat). So they added the letter "n" to the word, thus changing its meaning.

Those who distort Allaah Attributes also do the same, as in the example of Allaah's saying:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"Ar-Rahmaan (Allaah, the Most Merciful) rose above the Throne." [Surah TaHa: 5]

They say that the meaning of *Istiwaa* (to rise) is *Istawlaa* (to conquer). So they added the extra "L" to the word, thus changing the sentence's meaning. This is similar to what the Jews did above of adding the "N" to the word.

This is distortion by way of adding something extra to the original text. Distortion can also occur by subtracting something from its original state. There can also be distortion in the meaning, which is when someone interprets the Qur'aan by other than its correct interpretation or when someone interprets the *ahaadeeth* by other than their correct interpretations. All of this falls under distorting the words from their proper place.

The Twenty-Seventh Aspect: Authoring Books of Falsehood and Ascribing them to Allaah

تصنيف الكتب الباطلة ونسبتها إلى الله، كقوله: [فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله] الآية

[27] They authored books of falsehood and then attributed them to Allaah, as is found in His saying: **"Then woe to those who write the Book with their own hands, then say: This is from Allaah."** [Surah Al-Baqarah: 79]

- the explanation -

From the evil characteristics of the Jews is that they would author books, writing them with their own hands and including falsehood in them, and then say: "This is from Allaah." They did this in order to get reward from the people or to sell these books in the marketplaces, so that they could acquire much wealth.

Authoring books of deviance and distributing them out to the people is the trademark handicraft of the Jews, and likewise those members of this ummah (i.e. Muslims) who resemble them.

It is obligatory upon the scholar, when authoring anything related to knowledge, to fear Allaah and not write anything except for that which conforms to the Book and the Sunnah. This is because he will be held accountable and questioned as to his writings. So he should not write anything in his verdicts, books or articles except for that which is in conformity to the Book and the Sunnah. He should also not write anything that comes from himself or from his desires, and then say: "This is from the Religion" or "This is legislated in the Religion."

How many deviant and false books, treatises and verdicts are out there today, which are written in the name of Islaam? This is similar to the actions of the Jews. So any Muslim that intends to author a book or write an article or verdict must take special note of this, stopping short at Allaah's prescribed boundaries. He must fear Allaah and write only the truth, even if the people are not pleased with it.

The Twenty-Eighth Aspect: Rejecting the Truth that was found with Others

أنهم لا يقبلون من الحق إلا الذي مع طائفتهم، كقوله: [تؤمن بما أنزل علينا]

[28] They did not accept anything from the truth, except for that which was (in accordance) with their party/group. Allaah says: **"And when it is said to them (Jews): 'Believe in what Allaah has sent down', they say: 'We believe in (only) what was sent down to us.'"** [Surah Al-Baqarah: 91]

- the explanation -

When it is said to them: "Believe in what Allaah revealed to Muhammad", they reply: "We will believe in (only) what was sent down to us" – i.e. to Moosaa. "And they disbelieved in that which came after it" – i.e. everything apart from it "...whereas it is the truth confirming what is with them."

They said: "We believe in the Torah that was revealed to our Prophet, Moosaa." "And they disbelieved in that which came after it" – which refers to the Gospel that was revealed to 'Eesaa and the Qur'aan that was revealed to Muhammad ﷺ. "Whereas it is the truth confirming what is with them" – This means that the Gospel and the Qur'aan confirm what is in the Torah.

So Allaah refuted them by saying: "If you truly follow what was revealed to Moosaa, then why did you kill the prophets? Was it revealed to Moosaa that you should kill the prophets, such that you had to kill Zakariyaa and Yahyaa?" They also set out to kill 'Eesaa but Allaah raised him up to Him and protected him from them. They also intended to kill Muhammad ﷺ. So their main objective was killing the prophets, as Allaah says:

**أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ
أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ**

"Is it that every time there came to you a Messenger with what you yourselves desired not, you grew arrogant – denying some of them and killing others." [Surah Al-Baqarah: 87]

You disbelieved in some of the messengers and you killed others. Why? This was because they brought to them that which their souls did not desire. So how can you say: "We believe in that which was revealed to us??" How does this act fall under believing in what was sent down to them?

Also, from that which was revealed to them in the Torah, was the description of Muhammad ﷺ, and an elucidation of His Message and characteristics. So why then didn't they believe in Muhammad ﷺ? Believing in Muhammad ﷺ is part of believing in what was revealed to them. but they disbelieved in him, even though they said:

تُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا

"We believe in that which was sent down to us." [Surah Al-Baqarah: 91]

This aspect also includes those who say: "I only follow such and such scholar." The obligation upon him is to accept the truth and to not be fanatically biased towards his Imaam or teacher or sheikh, as is the case with the sheikhs of the Sufi Orders whom the *mureeds* and blind-followers hold fanatical attachment to. These individuals don't accept the truth – they only take what these "sheikhs" tell them. This is something false since it is not obligatory to unrestrictedly follow any specific individual from amongst creation except for the Messenger of Allaah ﷺ. And whoever claims that it is obligatory to unrestrictedly follow a specific individual apart from Allaah's Messenger ﷺ, he is an apostate who should be made to repent. And if he fails to recant from this false belief, he should be killed, as has been affirmed by Shaikh-ul-Islaam Ibn Taimiyyah. This is since this person has put that individual at the same level as the Messenger of Allaah ﷺ.

So there is no one that we are required to unrestrictedly follow except for the Messenger of Allaah ﷺ. As for those apart from him, such as the Imaams and the scholars, may Allaah have mercy on them, they should only be followed in those matters in which they conform to the truth. But as for those issues in which they erred whilst performing *Ijtihad*, it is not permissible to take their views concerning those matters – even if they are from the well-known and respected Imaams. They would encourage this themselves, saying: "Do not take from our opinions except for that which is in conformity with the speech of the Messenger ﷺ."

The Twenty-Ninth Aspect: Not Acting on the Views of Those whom they Claimed to Follow

أَنَّهُمْ مَعَ ذَلِكَ لَا يَعْمَلُونَ بِمَا تَقُولُهُ طَائِفَتُهُمْ، كَمَا نَبِهَ اللَّهُ تَعَالَى عَلَيْهِ بِقَوْلِهِ: [قُلْ
لَا تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ]

[29] But in spite of this, they did not even act on what the party/group (that they adhered to) used to believe in, as Allaah points out in His saying: "Then why have you killed the prophets of Allaah aforetime, if you indeed were believers?" [Surah Al- Baqarah: 91]

- the explanation -

Meaning: These Jews claimed to follow what was revealed to them in the Torah. However, two things contradict this claim:

First: They would kill the prophets, and it is not mentioned anywhere in the Torah that one should kill prophets. Rather, it states in it that one should believe in them, respect them, follow them and take their example.

Second: The Torah commands them to follow Muhammad ﷺ. Allaah says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

"Those who follow the Messenger, the Prophet who could neither read nor write, whom they find written about with them in the Torah and the Gospel - he commands them towards good and forbids them from evil. He permits for them the lawful good things and prohibits them from the unlawful vile things. He releases from them their heavy burdens and the chains that were upon them." [Surah Al-A'raaf: 157]

These were the Prophet's ✽ characteristics mentioned in the Torah, but in spite of that, they did not believe in him. So they did not adhere to what their prophets told them nor to what their scholars who claimed to believe in them said. And they did not act upon what they said.

The Thirtieth Aspect: Adhering to Division and Abandoning Unity

وهي من عجائب آيات الله، أنهم لما تركوا وصية الله بالاجتماع، وارتكبوا ما نهى الله عنه من الإفتراق، صار كل حزب بما لديهم فرحين

[30] It is from the amazing signs of Allaah that when these people abandoned the command of Allaah to unite and began to commit that which Allaah forbade from evil, the matter became such as: **"Each group rejoicing in that which it has."**

- the explanation -

From the amazing signs of Allaah is that when they turned away from uniting upon the Book of Allaah and holding fast onto His Divine Laws, which He revealed to His Messengers, Allaah tried them by making them divide, split up, fight against one another and be pleased with that which they were upon from falsehood. This was their consequence. This is since if one is pleased with falsehood, he will not abandon it. But in the case where one is not pleased with it and finds doubts in it, it is more likely that he will repent and recant from it. However, if he finds comfort and joy in it, he will never seek to change it or remove it from himself. This is the consequence that Allaah has decreed - that whoever abandons the truth will be tested by falsehood. And likewise, whoever abandons unity will be tested by splitting up, dividing, fighting and arguing with one another.

So you will not find a people that differ with one another in their religious and worldly affairs except that you will find enmity and hatred amongst them. Rather, you may even find killing and fighting to occur between them.

Likewise, you will not find anyone that adheres to uniting upon the Book and the Sunnah except that you will find love, affection, support and cooperation occurring between them - as if they were one unified body. So there is no infallibility except in unifying upon the Book and the Sunnah. And there can be no unity except by following the Book and the Sunnah. As for what is beyond that, then it is only division and torment.

So those individuals that wish to "unite the Muslims", as they claim, it should be said to them: "If you truly want to unite the Muslims, first unite their beliefs, such that all of them are upon one and the same belief in Tawheed, which the Messenger of Allaah ﷺ came with." And do not leave the people the way they are – this one worships the graves, that one is a Sufi, this one is a Shiite, and so on and so forth. Make the people's creed and beliefs one first and hold fast onto *Laa Ilaaha IllaaAllaah*. Then make ruling by what Allaah has revealed one, thus returning back to the Book of Allaah and the Sunnah of His Messenger ﷺ and abolishing man-made laws, ruling systems, traditional customs and so on.

Go back to the Qur'aan and the Sunnah if you truly desire unity and the unification of the Muslims. The Muslims will never unite except upon this – a unified Creed; a unified source of reference, which is ruling by what Allaah has revealed; and a unified leadership, which is by hearing and obeying the Muslim ruler. This is what will bring about unity to the affairs of the Muslims, as the Prophet ﷺ said: **"Indeed, Allaah is pleased with three things for you: 1) That you worship Him alone and not associate anything (in worship) with Him, 2) That all of you, together, hold tightly onto the Rope of Allaah and not be divided into groups, and 3) That you mutually advise he whom Allaah has given authority over your affairs."**⁴⁰

⁴⁰ Saheeh Muslim (no. 1715) and Saheeh Al-Bukhaaree (3/270)

The Thirty-First Aspect: Enmity towards the True Religion and Love for the False Religion

وهي من أعجب الآيات أيضاً، معاداتهم الدين الذي انتسبوا إليه غاية العداوة، ومحبتهم دين الكفار الذين عادوهم وعادوا نبيهم وفتنهم غاية المحبة، كما فعلوا مع النبي صلى الله عليه وسلم لما أتاهم بدين موسى عليه السلام، واتبعوا كتب السحرة، وهي من دين آل فرعون

[31] It is also from the amazing signs of Allaah that these people held the highest degree of hatred for the religion they affiliated themselves with, whilst having love for the religion of the disbelievers – those who were enemies to them and their prophet. And their trial was found in the extent of their love (for that religion of their enemies), as they did with the Prophet ﷺ when they approached him with the religion of Moosaa, while (in reality) they were following books of magic. And that (magic) was from the religion of the followers of Pharaoh.

- the explanation -

From the characteristics of the people of the Days of Ignorance, which the Messenger of Allaah ﷺ opposed them in, is that they would hold hatred for their Religion, which they were commanded to follow. And they would follow the religion of their enemies. It is well known that the Jews were upon the Religion of Moosaa and their enemies were Pharaoh and his followers, whom they deemed to be the worst punishment and who would kill their children, leave their women alive (as slaves) and use them for the lowest of jobs. This was up until Allaah sent His Prophet Moosaa to them, and freed them from their enemies, giving them might and honor at his hand. At the same time, He defeated their enemy (Pharaoh) and caused him to die while everyone was looking at him and their eyes confirmed it.

There could be found in the Torah, which they had with them and which was the Book of Allaah that Moosaa came with, the descriptions of Muhammad ﷺ and the command to follow him. And he was:

النَّبِيُّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

"the Prophet who could neither read nor write (i.e. Muhammad) - whom they find written about amongst them in the Torah and the Gospel - he commands them to good and forbids them from evil and he makes lawful to them the good pure things and makes unlawful to them the vile detestable things and he removes from them their heavy burdens and the chains that were upon them." [Surah Al-A'raaf: 157]

Because of their severity, Allaah was severe to them by prohibiting some good things that He had made lawful to them previously. This was due to their disbelief and stubborn rejection. So had they believed in Muhammad ﷺ, He would have removed these heavy burdens and chains from them. However, they were overtaken by jealousy and said: "How could this prophet who was promised to come during the Last Days be from the Arabs and from the lineage of Isma'eel? It would have been more befitting for him to be from the tribe of Israa'eel and not from the tribe of Isma'eel." This is what they said. So they were jealous of Muhammad ﷺ and his ummah and as a result, they disbelieved in him, even though they knew that he was the Messenger of Allaah ﷺ. What brought them to do this was jealousy and pride, and we seek Allaah's refuge from that!

So when they disbelieved in Muhammad ﷺ, they also disbelieved in Moosaa and his Book, which was the Torah. So they denied the Torah that was with them out of their jealousy for Muhammad ﷺ. And they replaced the Torah with books of magic, which were from the religion of their enemy, Pharaoh, since magic and sorcery were widespread amongst the subjects of Pharaoh. So they abandoned the revelation that Allaah sent down and instead accepted the sorcery that their enemies were upon. This is from the strange occurrences! Allaah says:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

"And when there came to them a Messenger from Allaah confirming what was with them, a party of those who were given the Scripture threw the Book of Allaah behind their backs, as if they didn't know!" [Surah Al-Baqarah: 101]

Meaning: **"As if they didn't know"** this Messenger ﷺ, his characteristics and the Message that he brought. They acted like ignorant people who don't know anything, out of pride and stubbornness. Allaah did not say: *"Because they didn't know."* Rather, He said: **"As if they didn't know"** since if someone doesn't act in accordance with his knowledge, it is as if he has no knowledge (at all). This is since action is the fruit of knowledge. So if one doesn't do deeds (based on his knowledge), he and the ignorant person become equal. Rather, the ignorant one is less sinful than him. **"And they followed (instead) what the devils gave out in the lifetime of Sulaymaan"** – which is magic.

So the origin of magic and sorcery came from the works of the devils. Then the disbelievers inherited it throughout the course of time. It was passed down to Pharaoh and his people and then inherited by the Jews, in exchange for the Torah. So sorcery is ancient. However, the disbelievers inherit it generation after generation.

This is one of the consequences – that when the people abandon the truth, they are tested with falsehood. This is a normal reaction that never changes or varies. Some Muslims have abandoned the Book of Allaah and the Sunnah of His Messenger ﷺ and instead accepted the views of people, logical reasoning, and the science of rhetoric.

So they fell under this category of people when they abandoned the Book of Allaah and the Sunnah of His Messenger ﷺ and instead accepted other than the Qur'aan and Sunnah. This is since when they turned away from the Book of Allaah and the Sunnah of His Messenger ﷺ and failed to take their Creed from the Book and the Sunnah, they were put to trial by taking their Creed from the sciences of the disbelievers and atheists. So how similar does tonight resemble last night!

So in the same manner, anyone that abandons the truth will be tested with falsehood. Likewise, whoever abandons the views of Ahlus-Sunnah wal-Jamaa'ah will be tested with the views of deviant sects. And the one who holds biased attachment towards deviant groups, which are in opposition to the

Book and the Sunnah and the methodology of Ahlus-Sunnah wal-Jamaa'ah, he will be tested by being with the deviant sects. This is the customary way of Allaah.

This should serve as a warning to the Muslim from abandoning the truth, since if he abandons the truth, he will be tested with falsehood. And if he abandons following the people of truth, he will instead follow the people of falsehood. This will always and forever be the case.

The Thirty-Second Aspect: Denying the Truth when it was with Others Whom they did not Like

كَفَرَهُمْ بِالْحَقِّ إِذَا كَانَ مَعَ مَنْ لَا يَهُودُونَهُ، كَمَا قَالَ تَعَالَى: [وَقَالَتِ الْيَهُودُ لَيْسَتْ
النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ]

[32] They disbelieved in the truth if it was found with someone that they did not like or agree with. Allaah says: **"The Jews say that the Christians follow nothing (i.e. are on the wrong Religion) and the Christians say that the Jews follow nothing."** [Surah Al- Baqarah: 113]

- the explanation -

This is from the most dangerous of characteristics, which is that they would disbelieve in the truth if it was found with those whom they did not like or agree with, i.e. those whom they didn't love. So they would abandon the truth that was found with this person due to their intense hatred for that individual. So they would not follow the truth because of him.

It is obligatory upon the Muslim to accept the truth from the one who brings it, since the truth is the main objective of the believer – wherever he finds it, he accepts it – regardless of whether it is with his friend or his enemy. This is since he is seeking to attain the truth. But if he only gives consideration to individuals, this is from the ways of the people of the Days of Ignorance.

An example of this is what Allaah has mentioned about the Jews and Christians – who are those whom Allaah gave a Book and knowledge. The Jews rejected the truth that was with the Christians while the Christians rejected the truth that was with the Jews, as Allaah said about them:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ
وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ

"The Jews say that the Christians follow nothing (i.e. are on the wrong Religion) and the Christians say that the Jews follow nothing." [Surah Al- Baqarah: 113]

What caused them to do this was their desires. Since the Jews hate the Christians, they denied what truth was with them. And since the Christians hate the Jews, they denied what truth was with them. "...Even though they both recite the Scripture", which commands them to accept the truth.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

"Similar to their statement was what those who don't know (i.e. pagan Arabs) said." [Surah Al-Baqarah: 113]

So even those who don't have a Book (i.e. the pagan Arabs) follow this methodology – each group disbelieves the next and denies what each of them has from the truth.

In summary, it is obligatory upon the Muslim to abstain from the ways of the Jews and Christians, which was to disbelieve in the truth if it was found with those whom they didn't love. So your hatred for an individual should not cause you to reject what truth he has with him. Similar to this is what can be found today: If a group or party hates one of the scholars, they reject what truth is found with him. So their hatred for this scholar causes them to reject what he has from truth, to refrain and abstain from him, and to beware of his books and tapes, even if they are true. Why is this? For no reason other than that they do not like this individual!

So the obligation upon you, O Muslim, is to accept the truth, even if it is with someone whom you don't love. Do not let your hatred for certain individuals and your personal desires prevent you from accepting the truth.

Once when a Jew came to the Prophet ﷺ and told him: "You ascribe partners to Allaah for you say: 'What Allaah wills and Muhammad wills'", the Prophet ﷺ ordered them to say: "What Allaah alone wills." And thereafter, they no longer said: "What Allaah wills and Muhammad wills."⁴¹ So the Prophet ﷺ accepted this truth and ordered his Companions to abandon the error.

⁴¹ Qutailah, a woman from Juhainah reported that a Jewish man came to the Prophet ﷺ and said to him: "You people set up rivals and associate partners with Allaah. You say: 'What Allaah wills and you will.' And you say: 'I swear by the Ka'bah.' So the Prophet ﷺ ordered his Companions that when they intend to swear, they should say: 'I swear by the Lord of the Ka'bah' and that they should say: 'What Allaah wills and then what you will.'" [Reported by An-Nasaa'ee (7/10, no. 3782); a similar report to it has been transmitted by Ibn Maajah from

The same happened when one of the Jewish rabbis came to the Prophet ﷺ and said: "Verily, Allaah has the heaven enrolled in His Right Hand, and He holds the mountains in one Finger and the earths in one Finger..." up to the end of the hadeeth. Upon hearing this, the Prophet ﷺ laughed so hard his molar teeth showed, out of affirmation for what this rabbi said.⁴² Allaah then revealed His saying:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"They did not estimate Allaah as He ought to be estimated. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand, and the heavens will be rolled up in His Right Hand. Far removed is He from all that they associate with Him as partners." [Surah Az-Zumar: 67]

So when the statement of this Jewish rabbi conformed to the truth, the Prophet ﷺ accepted it and became happy with it.

So in summary, the Muslim is obligated to accept the truth, and his hatred for certain individuals, his personal ambitions and the rumors that are spread about some of the people of truth should not cause him to reject what this scholar says. Rather, he should benefit from it, even if this scholar is not upright (i.e. upon the correct way). Even if the criticisms and censures against him are correct, if he makes a true statement, you are obligated to follow it -- not for the sake of this individual, but for the sake of the truth. This is what is obligatory. So it is upon the students of knowledge to follow this divine methodology -- to accept the truth from whoever it comes from.

Hudhaifah bin al-Yamaan (2/550, no. 2118), Ahmad in *al-Musnad* (6/371-372) and Al-Bayhaqee in *al-Kubraa* (3/54)

⁴² Reported by Al-Bukhaaree (no. 4811, 7414, and 7415) and Muslim (no. 2786)

The Thirty-Third Aspect: Contradictions in Affirming and Denying

إنكارهم ما أقروا أنه من دينهم، كما فعلوا في حج البيت، فقال : [ومن يرغب
عن ملة إبراهيم إلا من سفه نفسه]

[33] They rejected what they agreed was part of their Religion, as they did during the Hajj (pilgrimage) to the House (i.e. the Ka'bah): Allaah says: **"And who turns away from the religion of Ibraaheem (pure *Tawheed*), except he who fools himself."** [Surah Al-Baqarah: 130]

- the explanation -

The Jews claimed to be upon the religion of Ibraaheem. But when the *qiblah* (direction of the prayer) was changed to the Ka'bah, which Ibraaheem built, they adamantly rejected this, and refuge is sought in Allaah. This is since they did not acknowledge the Ka'bah or making Hajj (pilgrimage) to it, which was from the religious practices of Ibraaheem. They denied turning their faces towards the *qiblah* even though they knew that this was the truth and that the Ka'bah was the *qiblah* of Ibraaheem and that it was Ibraaheem that built the foundation for this House. He built it based on Allaah's order, as He says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

"And remember when We showed Ibraaheem the site of the House." [Surah Al-Hajj: 26]

And Allaah says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

"And remember when Ibraaheem (and his son) Isma'eel were raising the foundations of the House." [Surah Al-Baqarah: 127]

So the Ka'bah came about due to Ibraaheem constructing it based on Allaah's order, and it was his *qiblah* (prayer direction). However, they rejected this and the Hajj. These things were from the religion of Ibraaheem yet they rejected

them even though they claimed to follow the way of Ibraaheem and to be upon his religion. However, their hatred for Muhammad ﷺ led them to reject all of this.

So the Ka'bah is from the heritage of Ibraaheem and turning towards it in prayer and setting out for it for Hajj and 'Umrah is from the religious practices of Ibraaheem. These individuals (Jews) ascribe themselves to the religion of Ibraaheem but yet they reject its greatest rites. This is a strange contradiction.

Similar to this is everyone that ascribes to Islaam while rejecting some of its rules, such as the one who says: "I am Muslim", then circumambulates around graves, supplicating to them and seeking blessings and anointment from them. If it is said to this person: "This is Shirk (polytheism)", he will not stop doing it. Rather, he will persist on doing it and hate the one who forbids him from it. This is a clear contradiction in one's ascriptions. He ascribes himself to Islaam yet opposes it in its greatest aspect, which is Tawheed (Allaah's Oneness).

The Thirty-Fourth Aspect: Each Sect Praises itself apart from Others

أن كل فرقة تدعي أنها الناجية، فأكذبهم الله بقوله: [هاتوا برهانكم إن كنتم صادقين]، ثم بين الصواب بقوله: [بلى من أسلم وجهه لله وهو محسن]

[34] Every one of (their) groups claimed that they were the saved one. So Allaah declared them to be liars with His saying: **"Bring forth your proof if you are indeed truthful."** [Surah Al-Baqarah: 111]

Then He clarifies what is correct, saying: **"Rather, whosoever submits himself to Allaah while being a good-doer, his reward is with Allaah."** [Surah Al-Baqarah: 112]

- the explanation -

From the aspects of the people of the Days of Ignorance is that every sect amongst them claimed to be the one upon the truth and everyone else upon falsehood. This occurred amongst the Jews and the Christians and those like them, as they would say:

لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى

"No one will ever enter Paradise except for those who are Jews or Christians." [Surah Al-Baqarah: 111]

They limited guidance and the entrance into Paradise to just the Jews and Christians.

Similar to them are the deviant sects – every sect claims that it is upon the truth and that every other group is upon falsehood. Each of these sects claims to be the saved sect, which the Prophet spoke of when he ﷺ said: **"My ummah will divide into seventy-three sects – all of them in the Hellfire except one."** However, the Messenger of Allaah ﷺ clarified the sign that distinguishes this sect from all others when his ﷺ Companions asked: "Which one is it O

Messenger of Allaah?" He responded: **"Those who are upon what I and my Companions are upon."**⁴³

This is why Allaah said afterward: **"Say: Bring your proof"** [Surah Al-Baqarah: 111], meaning: "Bring your evidence for what you claim – that no one will ever enter Paradise except a Jew or a Christian." This is only a claim, and claims should not be accepted unless they are accompanied by proofs and evidences. This is why Allaah said after that:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

"Nay, but whoever submits his face to Allaah while being a good-doer."
[Surah Al-Baqarah: 112]

"...Submits his face to Allaah..." means he makes his religion pure for Allaah alone and is free from Shirk. **"...While being a good-doer"** means he follows the Messenger ﷺ. So whoever possesses these two conditions will be from the inhabitants of Paradise. And whoever is void of these two conditions or one of them will be from the inhabitants of the Hellfire, even if he claims to be from the people of Paradise.

So Allaah's statement: **"Yes, but whoever submits his face to Allaah while being a good-doer"** represents the pure methodology, of which whoever follows it will be from the Saved Sect, since the Prophet ﷺ said: **"Those who are upon what I and my Companions are upon."** This is the condition from the Sunnah and the *ayah* is the condition from the Qur'aan. So whoever desires to enter Paradise, he must submit his face to Allaah (i.e. make his Religion for Allaah alone), perform his deeds in accordance with the Sunnah and avoid innovations and newly-introduced matters for which Allaah has sent no authority.

⁴³ Reported by Abu Dawood (5/7, no. 4596, 4597), At-Tirmidhee (5/25-26, no. 2645, 2646), and Ibn Maajah (4/352-353, no. 3991, 3992, 3993). The hadeeth was authenticated by At-Tirmidhee and Al-Albaanee in *Saheeh al-Jaami'-us-Sagheer* (no. 1082-1083)

The Thirty-Fifth Aspect: Seeking Nearness to Allaah by Committing the Prohibited

التعبد بكشف العورات كقوله: إذا فعلوا فاحشة قالوا وجدنا عليها آباءنا والله أمرنا بها

[35] They performed their acts of worship while exposing their private parts, as Allaah says: **"And when they committed a vile act (i.e. going around the Ka'bah in a naked state), they said: 'We found our forefathers doing it.'"** [Surah Al-A'raaf: 28]

- the explanation -

The people of the Days of Ignorance would perform worship by exposing their private parts while making Tawaaf (circumambulation around the Ka'bah). This was because the Devil made it appear to them that whoever was not from the inhabitants of the Sacred Site (Haram, i.e. Makkah) should not enter the Haram with the garment that he came to the Haram with, since he had disobeyed Allaah while wearing them. So if he found anyone from the inhabitants of Makkah that would give him a (pure) garment to wear and perform Tawaaf with, then he could take it. But if not, then he had to remove his garments at the borders of the Haram and enter it naked. This is what the Devil made appear correct to them. Then when they committed this vile act, they would say:

وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

"We found our forefathers doing this and Allaah commanded us to do it."
[Surah Al-A'raaf: 28]

Look at how Allaah has called the exposing of one's private parts a **"vile act."** And that (*faahishah*) is something that has attained a high degree of detestability. However, many people in this era consider it to be progression and the civilized way of life!

Then Allaah refuted them by saying:

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

"Say: 'Verily, Allaah has not ordered vile acts.'" [Surah Al-A'raaf: 28]

Meaning: He did not legislate for His servants to expose their private parts. Rather, He only prescribed for them to be covered because of what that contains from remoteness from *fitnah* (temptation) and the absence of falling into immoral sins. But they lied upon Allaah and spoke on His behalf without any knowledge. And so they used two false arguments as proof for what they were doing, one of which was worse than the other.

First: They said: "We found our forefathers doing it." [Surah Al-A'raaf: 28]

Second: This was worse and more dangerous. They said: "Allaah ordered us to do this." So they lied upon Allaah. Allaah refuted them by saying:

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"Say: 'Verily, Allaah has not ordered vile acts.' Will you say about Allaah that which you have no knowledge?" [Surah Al-A'raaf: 28] Speaking about Allaah without knowledge is a very serious crime.

Then Allaah clarifies what He really has made forbidden, saying: "Say: My Lord has only forbidden the vile and lewd sins, those which are open and those which are hidden..." *Al-Fawaahish* (vile and lewd sins) is the plural of *Faahishah*, and that means an act of disobedience (to Allaah) that is at the highest degree of detestability. Among these vile and lewd sins is exposing the private parts, "those which are open" publicly in front of the people, "and those which are hidden", i.e. what some people do privately, which is between them and Allaah.

"And to associate partners with Allaah for which He has sent no authority." This means: "...as a proof." Allaah did not ever send down a proof in support of the people of Shirk. He only sent down a proof in support of Tawheed. But as for Shirk, then Allaah has forbidden it.

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"And to speak about Allaah of that which you have no knowledge." [Surah Al-A'raaf: 33]

Speaking about Allaah without knowledge is worse than committing Shirk. An example of this is when they said that Allaah ordered them to expose their private parts. So this should be a warning to those who say: "This is Halaal (lawful)" and "This is Haraam (unlawful)" without any proof from the Book of Allaah and the Sunnah of His Messenger ﷺ. This is up to the point where Allaah said:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ

"O Children of Aadam! Take your adornment..." i.e. cover your private parts

عِنْدَ كُلِّ مَسْجِدٍ

"while praying." [Surah Al-A'raaf: 31] i.e. during every prayer. And making Tawaaf around the Ka'bah falls under this.

The point here is that the people of the Days of Ignorance would seek nearness to Allaah by exposing their private parts, and they would consider this to be worshipping Allaah. This is from the vilest of lies and fabrications, and we seek Allaah's refuge from that. From this we can derive that exposing the private parts is absolutely forbidden, unless it is done out of a necessity, such as necessary medical treatment or for what occurs between two spouses. Exposing the private parts in other than these two instances is absolutely forbidden, since it leads to lewd acts and falling into immoral crimes. The Devil knows that nudity leads to fornication and homosexuality, which is why he encourages people to expose their private parts, calling it progression, modernization and civilization! And he calls people away from covering and from dressing modestly, calling it backwardness, regression and obsolete traditions.

As for what is being said today about the Hijaab, where some people call away from it and mock those who abide by it, this is something that is well known to occur in the newspapers, magazines, gatherings and so on. However, this does not cause any harm to the people of Faith, so long as they adhere to their Religion.

The Thirty-Sixth Aspect: Seeking Nearness to Allaah by Prohibiting the Lawful and Permitting the Unlawful

التعبد بتحريم الحلال، كما تعبدوا بالشرك

[36] They performed worship by forbidding the lawful, in the same manner that they worshipped by ascribing partners to Allaah.

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would worship, i.e. seek nearness to Allaah, by forbidding what Allaah obligated. So, for example, they forbade covering the private parts during Tawaaf, as was stated previously with the case of the pagan Arabs.

The same goes for the Jews and the Christians. The Christians forbade many of the lawful good things from themselves, while the Jews made permissible for themselves that which Allaah had made forbidden, such as usury (*riba*). This was even though they were forbidden from it and from taking people's wealth unjustly. The pagan Arabs made it forbidden to eat certain type of animals and beasts, such as the *buhairah*, the *saa'ibah*, and the *waseelah*. These were types of animals that they would call by these names. They would forbid them because of their idols. But Allaah prohibited the Muslims from doing this, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ
لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"O you who believe! Do not prohibit those good things that Allaah has made lawful for you, and do not transgress. Verily, Allaah loves not the transgressors." [Surah Al-Maa'idah: 87]

A Muslim should not be harsh by forbidding what Allaah has made lawful, nor should he be lax and permit the unlawful things. Rather, he should be balanced. So making the lawful forbidden and making the unlawful permissible is from the religious ways of the Days of Ignorance. It is not permissible for anyone to make something lawful or unlawful unless it is

based on some proof from the Book of Allaah and the Sunnah of Allaah's Messenger. If he considers this to be an act of worship, as was the case with the Christians in their monasticism or the pagan Arabs when making Tawaaf around the Ka'bah, then this is performing worship by other than what Allaah has prescribed, it is worshipping Allaah and seeking nearness to Him by way of disobeying Him, and it is legislating a religion that He sent no authority for.

So this is a very grave issue. The people of the Days of Ignorance would also perform worship by committing Shirk, and this is worse. This aspect can be found past and present. Today, those who make Tawaaf around the graves, offer sacrifices to them and make oaths to them, claim: "This is seeking nearness to Allaah."

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

"We only worship them so that they could bring us closer to Allaah." [Surah Az-Zumar: 3]

هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

"These are our intercessors before Allaah." [Surah Yoonus: 18]

These are statements from the first polytheists and also from those polytheists of today who ascribe themselves to Islaam. They claim that this is seeking nearness to Allaah through the intermediary of these righteous people: "So they are our intercessors and they bring us closer to Allaah."

The Thirty-Seventh Aspect: Taking the Rabbis and Monks as Lords besides Allaah

التَّعْبُدُ بِاتِّخَاذِ الْأَحْبَارِ وَالرُّهْبَانِ أَرْبَابًا مِّن دُونِ اللَّهِ

[37] They observed worship by taking their rabbis and monks (i.e. learned people) as lords besides Allaah.⁴⁴

- the explanation -

Allaah says about the Jews and the Christians:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ
ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا

"They (Jews and Christians) took their Rabbis and Monks as lords besides Allaah, as they did with 'Eesaa, the son of Maryam, when they were only commanded to worship one God" [Surah At-Tawbah: 31]

The term *Ahbaar* (Rabbis) refers to scholars, while the term *Ruhbaan* (monks) refers to worshippers. So the Jews and the Christians would perform worship to Allaah by following the rabbis and the monks in matters that were disobedience to Allaah, such that they made unlawful that which Allaah permitted and made lawful that which Allaah forbade.

So these individuals obeyed them in that and considered that to be worship. This was such that they said: "Obeying the scholars is obligatory." We say: Obeying the scholars is obligatory if they obey Allaah. As for those who oppose Allaah, then there is no obedience to them. The Prophet ﷺ said: "There is no obedience to the creation when it involves disobeying the Creator." This

⁴⁴ **Translator's Note:** This point is connected with the last one in that the first point refers to the learned scholars amongst the People of the Book who made the lawful forbidden and the forbidden lawful. The next point refers to those amongst the People of the Book that followed these evil scholars, such that by obeying them in their changing of the commands of Allaah, they in reality took them as gods besides Allaah. Allaah says: **"They (Jews and Christians) took their Rabbis and Monks as lords besides Allaah..."** [Surah At-Tawbah: 31]

is even the case if they are scholars and worshippers from the most abstentious of people. As long as they are not upon the truth, it is not permissible for us to follow them. And whoever follows them while knowing that they permit what Allaah has forbidden and forbid what Allaah has permitted, then he has taken them as lords – meaning, he has made them partners besides Allaah. This is since declaring something lawful or unlawful is the exclusive right of Allaah. It is not permissible for anyone to declare something lawful or unlawful and to legislate into the Religion unless he has proof from the Book of Allaah and the Sunnah of His Messenger ﷺ. Allaah says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
حَرَامٌ لَّنَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ . مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

“And say not concerning that which your tongues put forth falsely: ‘This is lawful and this is forbidden’ so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper. A passing brief enjoyment (will be theirs), but they will have a painful torment.” [Surah An-Nahl: 116-117]

So we do not obey the scholars unrestrictedly, regardless of whether they are correct or erroneous. Rather, we follow them when they are correct and avoid their mistakes when they err. So therefore, we obey he who obeys Allaah and we disobey he who disobeys Allaah. And we oppose the error of he who errs. This is the true Religion.

If you are unaware that this scholar whom you have followed is upon error, then you are excused. But as for the one who says: “If he errs, then his error is upon him only”, we say: This is not permissible, and it will not benefit you on the Day of Judgement. They will be held accountable for their actions and you for your actions. One should not rely on *fataawaa* (religious verdicts) unless they are based on evidence from the Book of Allaah and the Sunnah of His Messenger ﷺ. So whoever knows that a religious verdict has no evidence to support it, it is not permissible for him to accept it. On the other hand, whoever is unaware, he is excused. However, he must try hard to confirm it.

The Thirty-Eighth Aspect: Denying Allaah's Names and Attributes

الإلحاد في الصفات، كقوله تعالى: [ولكن ظننتم أن الله لا يعلم كثيراً مما تعملون]

[38] They denied the Attributes (of Allaah), as Allaah says: **"But you thought that Allaah did not know much of what you were doing."** [Surah Fussilat: 22]

- the explanation -

The word "Attributes" mentioned here refers to the Attributes of Allaah that He has affirmed for Himself. The meaning of *Ilhaad* (denial) according to the (Arabic) language is: Inclining away from being steadfast upon something.

What is intended here by its usage is inclining away from Allaah's Attributes, which includes negating them. So negating Allaah's Attributes is *Ilhaad* (denial), since it is inclining and deviating away from the truth. The people of the Days of Ignorance would turn away from Allaah's Attributes, meaning they would deny and negate them. The proof for this is Allaah's statement:

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ
وَلَا جُلُودُكُمْ وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيراً مِّمَّا تَعْمَلُونَ

"And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you. But you thought that Allaah didn't know much of what you were doing." [Surah Fussilat: 22]

They thought that Allaah did not have knowledge of many of their actions. So by this, they negated the Attribute of knowledge from Allaah. This is the part of the *ayah* that is the basis of proof, since Knowledge is one of Allaah's great Attributes, as He knows everything. Nothing from the actions of His servants or anything else is hidden from Him:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

"He knows what is in the heavens and on the earth, and He knows what you conceal and reveal." [Surah At-Taghaabun: 4]

He knows all that has happened and what has yet to occur, as well as what didn't happen, and if it had, how it would have been. His Knowledge encompasses and covers everything. So whoever thinks that Allaah is not aware of some of His actions is a denier of Allaah's Attributes and negating the Attribute of Knowledge. Then He says:

وَدَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ

"And that notion of yours, which you thought about your Lord, has brought you to destruction." [Surah Fussilat: 23]

This means: This notion of yours has landed you in ruin and destruction.

فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

"And so you have become from among the losers." [Surah Fussilat: 23]

This shows that anyone that negates one of Allaah's Attributes is in close resemblance to the people of the Days of Ignorance, and promised the most severe of threats. So based on this, we come to realize that those who negate Allaah's Attributes, such as the Jahmiyyah, Mu'atazilah, Ashaa'irah and Maaturidiyyah, have inherited this vile act from the people of the Days of Ignorance, and that they are exposed to this severe threat, since they had bad thoughts about Allaah.

What also falls under *Ilhaad* (denial) of Allaah's Attributes is misinterpreting them and changing them from their correct meaning to a false meaning, as is the case when "*Istiwa*" (Allaah's Rising) is interpreted as "*Istila*" (Allaah's Conquering) or "His Hand" is interpreted to mean "His Ability" and so on. *Ilhaad* (denial) also entails *tafweed* (unrestrictedly delegating) of the meaning of the Attribute back to Allaah, while rejecting the meaning for it that has been indicated in the texts mentioned about it.

The Thirty-Ninth Aspect: Denying Allaah's Names

الإلحاد في الأسماء، كقوله: [وهم يكفرون بالرحمن]

[39] They denied Allaah's Names, as Allaah says: "While they disbelieve in *Ar-Rahmaan* (The Most Merciful)." [Surah Ar-Ra`ad: 30]

- the explanation -

The People of the Days of Ignorance would deny Allaah's Names and Attributes, by negating them, as can be seen in Allaah's statement:

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

"While they disbelieve in *Ar-Rahmaan* (The Most Merciful)." [Surah Ar-Ra`ad: 30]

Ar-Rahmaan is one of Allaah's Names. The cause for the revelation of this *ayah* was when the Prophet ﷺ wanted to write a peace treaty between him and the pagan Arabs at Hudaibiyah. Suhail bin 'Amr came to him and said: "Here, write a treaty between us and you."

The Prophet ﷺ called for a scribe and when he came, he ﷺ said: **"In the Name of Allaah, *Ar-Rahmaan* (The Most Merciful), *Ar-Raheem* (Bestower of Mercy)."** Upon hearing this, Suhail said: "As for *Ar-Rahmaan*, I swear by Allaah, I don't know what that is." ⁴⁵

They said: "We do not know of any *Rahmaan* except for the *Rahmaan* of *Yamaamah*" – meaning *Musailimah*, since he was known as *Rahmaan*. So Allaah revealed His saying:

**وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ**

⁴⁵ Reported by Al-Bukhaaree (no. 2731-2732)

"While they disbelieve in Ar-Rahmaan (The Most Merciful). Say: 'He is my Lord. There is no deity worthy of worship except Him. In Him I put my trust, and to Him will be my return (in repentance).'" [Surah Ar-Ra`ad: 30]

Also, when the Prophet ﷺ was in Makkah, he would pray and supplicate, saying: "O Allaah! O Rahmaan!" So the pagan Arabs would hear him and say: "Look at this man – he claims to worship one god, yet he says: O Allaah, O Rahmaan! He worships two gods!" So Allaah revealed His saying:

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى

"Say: 'Supplicate to Allaah or supplicate to Ar-Rahmaan, by whatever Name you call unto Him (it is the same). To Him belong the Best of Names.'" [Surah Al-Israa: 110]

So Allaah has many Names. The amount of Names He has does not mean that He is more than One. Rather, it only shows the greatness of the One that possesses these Names.

The point here is that the pagan Arabs would deny Allaah's Names. So whoever amongst the misguided sects negates Allaah's Names completely, such as the Jahmiyyah, or negates their meanings yet affirms their wording, such as the Mu'atazilah, or negates some of His Names while affirming others, as is the case with the Ashaa'irah, then such a person has inherited his doctrines from the people of the Days of Ignorance.

Allaah says, in affirmation of His Names:

وَاللّٰهُ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

"And to Allaah belong the Best of Names, so supplicate to Him with them." [Surah Al-A'raaf: 180]

And He says:

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَاءُ الْحُسْنٰى

"Allaah – There is no deity that has the right to be worshipped except Him. To Him belong the Best of Names." [Surah TaHa: 8]

And He says:

لَهُ الْأَسْمَاءُ الْحُسْنَى

"To Him belong the Best of Names." [Surah Al-Hashr: 24]

The Prophet ﷺ said (in his supplication): "I ask You by every Name that belongs to You, which You have named Yourself with or taught to one of Your creatures or revealed in Your Book or kept exclusively for Yourself in the Knowledge of the Unseen that is with You."⁴⁶

So Allaah has many Names. Among them are those that He revealed in His Book – and they are many that can be found in the Qur'aan: Ar-Rahmaan, Ar-Raheem, Al-'Azeez, Al-Hakeem, Ar-Ra'oof, Al-Ghaffaar, etc.

In the last part of Surah Al-Hashr, Allaah says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ . هُوَ اللَّهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

"He is Allaah of whom there is no deity worthy of worship except Him – the All-Knower of the Unseen and the Seen. He is Ar-Rahmaan (the Most Merciful), Ar-Raheem (Bestower of Mercy). He is Allaah of whom there is no deity worthy of worship except Him – Al-Malik (the King), Al-Quddoos (the Holy), As-Salaam (One free from all defects), Al-Mu'min (Giver of Security), Al-Muhaimin (Watcher over His Creatures), Al-'Azeez (the All-Mighty), Al-Jabbaar (the Compeller), Al-Mutakabbir (the Supreme). Far

⁴⁶ Reported by Ahmad in *al-Musnad* (1/391), Al-Haakim (2/189, no. 1920) and Ibn Hibbaan in his *Saheeh* (2/160, no. 968). Shaikh Ahmad Shaakir authenticated it (hadeeth no. 3712) as did Al-Albaanee in *as-Saheehah* (no. 198)

removed is Allaah from all that they associate in worship with Him. He is Allaah – Al-Khaaliq (the Creator), Al-Baari' (the Inventor), Al-Musawwir (the Bestower of forms). To Him belong the Best of Names." [Surah Al-Hashr: 22-24]

So it is an obligation to believe in Allaah's Names. The Prophet ﷺ said in an authentic hadeeth: **"Verily, to Allaah belong ninety-nine Names, of which whoever safeguards them will enter Paradise."**⁴⁷

The proofs indicating Allaah's Names are many. So whoever doesn't believe in Allaah's Names, doesn't believe in Allaah.

⁴⁷ Reported by Al-Bukhaaree (no. 2736) and Muslim (no. 2677); **Translator's Note:** Imaam Muhammad bin Saalih Al-Uthaimeen (*rahimahullaah*) said about this hadeeth: "The Names of Allaah are not confined to a fixed and definite number. This is based on the famous hadeeth: 'I ask You, O Allaah, by every one of Your Names by which You have named Yourself or revealed in Your Book. Or (those which You have) taught to one of Your creatures or appropriated for Yourself in the knowledge of the *Ghaib* (Unseen) that is with You.' Specifying and grasping whatever Allaah has appropriated for Himself in the knowledge of the *Ghaib* (Unseen) that is with Him, is impossible to attain. The way to combine between this hadeeth and the other authentic hadeeth: 'Verily, to Allaah belong ninety-nine Names of which whoever safeguards them, will enter Paradise' is that the meaning of this (latter) hadeeth is: 'Verily, from among all the Names of Allaah are ninety-nine Names by which if someone takes account of them, he will enter Paradise.' It does not mean that Allaah's names are restricted to this number (i.e. the number 99). The equivalent of this would be if one were to say: 'I have one hundred dollars which I have counted out for the purpose of giving in charity.' This does not negate that he has other dollars in his possession, which he has counted out for a purpose other than charity." [See *Sharh Lum'at-ul-'Itiqaad*]

The Fortieth Aspect: Denial of the Lord

التعطيل، كقول آل فرعون

[40] They committed *ta'teel* (negation of Allaah's Names and Attributes), as is found in the statement of the followers of Pharaoh.

- the explanation -

The basis for the meaning of *ta'teel* is: Something missing. It is said: "He *'atala* the place" if he is missing from it. And it is said: "An *'Aatil* woman", meaning: A woman void of any jewelry. So *ta'teel* means: Something is missing from another thing.

What is meant by it here is: The existence is void of any creator. This is a negation of there being a creator for this universe, but rather, that only a natural occurrence can be found, as they claim.

The head of those who profess *ta'teel* is Pharaoh, when he said:

يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

"O chiefs! I know not that you have a god other than me." [Surah Al-Qasas: 38]

He said this out of pride and stubborn rejection.

In another *ayah*, he stated:

يَا هَامَانَ ابْنُ لِي صَرِّحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ
أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَاذِبًا

"O Hammaan! Build me a tower so that I may reach the ways - The ways of the heavens so that I may look upon the god of Moosaa. But verily, I think him to be a liar." [Surah Ghaafir: 36-37]

فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا
لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَاذِبِينَ

"So kindle for me a fire, O Hammaan, to bake (bricks out of) clay, and set up for me a lofty tower in order that I may look at the god of Moosaa. And verily I think that he is one of the liars." [Surah Al-Qasas: 38]

This is *ta'teel*. People's inborn natures and intellects are enough to indicate the falseness of such a statement, since there is no way that creation could exist without there being a creator (for it). And there could never be an action without the presence of the one performing the action. Allaah says:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ . أَمْ خَلَقُوا السَّمَاوَاتِ
وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ

"Were the created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no certainty." [Surah At-Toor: 35-36]

They were not able to respond to any of these questions. They did not create anyone else nor did they create themselves. They did not come into existence without a Creator. There must be someone that created them. So if there is a creator, does this mean that they are this creator? Did they create themselves? Did their idols create any part of the heavens and the earth? Heavens no! Never! So the intellects of people and their innate natural inclinations are sufficient to refute such statements.

The Forty-First Aspect: Describing Allaah with Deficiencies

نسبة النقائص إليه سبحانه، كالولد والحاجة والتعب، مع تنزيه رهبانهم عن بعض ذلك

[41] They attributed deficiencies to Allaah, such as (Him having) a child, needs and being tired, while (on the other hand), they would eliminate some of these deficiencies from their religious leaders (i.e. monks).

- the explanation -

Deficiency is the opposite of perfection. Ascribing deficiencies to Allaah is an injustice committed against His Lordship. An example of this is ascribing a child to Him since the parent is in need of the child and resembles him. The Jews claim that 'Uzair is the son of God, the Christians claim that 'Eesaa is the son of God, and the pagan Arabs claimed that the angels were the daughters of God. In spite of this, the Christians hold that their monks and priests must abstain from children and wives since they view this as a deficiency for them. So they don't remove from Allaah what they remove from their monks!

The same goes for the pagan Arabs – they would despise having daughters but yet they would ascribe them to Allaah! So they would ascribe to Allaah that which they hated for themselves and which they considered to be faulty and deficient.

Allaah says:

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

"And they ascribe daughters to Allaah – Far removed is He from this – while ascribing what they wish for themselves." [Surah An-Nahl: 57]

Among the narrations that have been mentioned in history, there can be found the story of a scholar who once took a message to one of the Roman high priests. So when he entered in his presence, he asked him: "How are the wife and children?" This angered those who were present. How can he describe our

leader with having a wife and children? The scholar then said to them: "You people free your leader from having any wife or child, but yet you ascribe these two things to God and don't free Him from that?!" So by doing this, he silenced them, refuted them and put them to the utmost shame.

The Forty-Second Aspect: Ascribing Partners to Allaah with regard to His Dominion

الشرك في الملك، كقول المجوس

[42] They committed shirk in Allaah's sovereignty (*mulk*), as is found in the beliefs of the Majoos (Zoroastrianism).

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would commit Shirk in the aspect of Allaah's Dominion, as was the case with the Majoos. The Majoos are a group of people from Persia that worship Fire, saying: "The universe has two creators – darkness and light. The light created good, while the darkness created evil." This is why they are called the *Thaanawiyyah* (believers in duality). This belief is Shirk (associating partners with Allaah) in matters of His Lordship.

Part of their beliefs also include: The permissibility of marrying male and female relatives (*mahaarim*) and sharing one's wealth and wives with others. They don't hold that one has exclusive ownership rights over anything. So because of this, they share women and wealth amongst each other. This is the same thing the Communists and Socialists of today are upon.

These are false beliefs that are in opposition to the standard religious practices and natural inclinations. The creator of the universe is One and Only. He is Indivisible and Self-Sufficient. He neither begets nor is He begotten. And there is no one similar to Him in any manner. And this one true God has permitted individual ownership rights and prohibited marriage between male and female relatives (*mahaarim*).

The Forty-Third Aspect: Denying Allaah's Divine Pre-Decree

جحد القدر

[43] They rejected *Al-Qadar* (Divine Preordainment).⁴⁸

- the explanation -

Al-Qadar means: Allaah's knowledge of something, His ordaining it before it comes to pass, His writing it in the Preserved Tablet and thereafter, His creating it. Believing in *Al-Qadar* is one of the six pillars of *Eemaan* (Faith). The Prophet ﷺ said: "**Eemaan (Faith) is to believe in Allaah, His Angels, His Books, His Messengers and the Last Day, and (it is) to believe in *Al-Qadar* (the Divine Pre-Decree) – the good of it and the bad of it.**"⁴⁹

Allaah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily, we have created all things with *Qadar* (Divine Pre-Decree)." [Surah *Al-Qamar*: 49]

Al-Qadar is from the actions of Allaah. Nothing occurs within His dominion except that He has ordained it and willed it. This is since Allaah knows everything that has happened and everything that will happen forever and ever through His infinite knowledge, which He is described with. After that, it is recorded in the Preserved Tablet. Allaah says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي

⁴⁸ **Translator's Note:** The Prophet ﷺ said: "Anyone that slaps his cheeks, tears his clothes and calls with the calls of *Jaahiliyyah* (The Days of Ignorance) is not from among us." (Al-Bukhaaree and Muslim) Thus it was from the calls of the Days of Ignorance to reject *Al-Qadar*, since during the Days of Ignorance, people would slap their cheeks and tear their clothes upon hearing news of misfortune. But *Islaam* prescribed the belief in *Al-Qadar*, which necessitates observing patience during times of misfortune.

⁴⁹ Reported by Al-Bukhaaree (no. 50) and Muslim (no. 10)

أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَن نَّبْرِأَهَا

"No calamity befalls on earth or in your selves except that it is inscribed in the Preserved Tablet before We bring it into existence." [Surah Al-Hadeed: 22] Meaning: "Before We create it."

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"Verily, that is easy for Allaah." [Surah Al-Hadeed: 22]

The Prophet ﷺ said: "And know that what befalls you will never miss you and what misses you, would never have befallen you."⁵⁰ And he ﷺ said: "The pens have lifted and the pages have dried."⁵¹

So nothing comes to pass except that it is due to Allaah's Will. And nothing occurs except that Allaah has created it.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

"Allaah is the Creator of everything." [Surah Az-Zumar: 62]

He created good and He created evil, and He ordained good and He ordained evil. This is what is known as the levels of Faith in Qadar (Divine Pre-Decree):

First: Believing that Allaah knows everything.

Second: Believing that Allaah recorded everything (that will come to pass) in the Preserved Tablet (*Al-Lawhul-Mahfoodh*).

Third: Believing that Allaah wills everything that occurs in this existence. So nothing comes to pass except by His Will.

⁵⁰ Reported by Abu Dawood (5/51-52, no. 4699 and 4700) and Ibn Maajah (1/59-60, no. 77)

⁵¹ This is a portion of a hadeeth in which the Messenger of Allaah ﷺ advised Ibn 'Abbaas ؓ, saying: "O young boy. I will indeed teach you some words..." [Reported by Ahmad (1/293) and authenticated by Shaikh Ahmad Shaakir (no. 2669) and likewise by Al-Albaanee in *Saheeh al-Jaami* (no. 7957)]

Fourth: Believing that Allaah created everything and that He is a guardian over everything.

This is the belief in Al-Qadar. The people of the Days of Ignorance would reject Allaah's Divine Pre-Decree. The proof for this can be found in three verses from the Qur'aan, the first of which is in Surah Al-An'aam:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا
وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ

"Those who take partners (in worship) with Allaah say: 'If Allaah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against his Will).'" [Surah Al-An'aam: 148]

The second in Surah An-Nahl:

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ
وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ

"And those who associate partners in worship with Allaah, say: 'If Allaah had so willed, neither we nor our fathers would have worshipped something apart from Him, nor would we have forbidden anything without (a command from) Him.'" [Surah An-Nahl: 35]

And the third is in Surah Az-Zukhruf:

لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

"They said: 'If the Most Merciful had willed, we would not have worshipped them (i.e. idols).'" [Surah Az-Zukhruf: 20]

The scholars have interpreted these verses in two ways:

The First View: What is meant by their saying: **"If Allaah had willed"** is a negation of Allaah's Divine Pre-Decree (*Qadar*). They are saying: "If Allaah had any power to Will, He would not have left us to do these things." So their aim is to deny Al-Qadar and to claim that they are in fact the ones doing these acts without Allaah willing it. So they negated Allaah's Divine Pre-Decree, and instead ascribed these actions to themselves and to their free independent will. This is completely similar to the views of the Mu'atazilah, for they say: "Allaah does not have a Will when it comes to disbelief, faith, good and evil. Rather, these all come about from the actions of His servants." So the Mu'atazilah hold the same views as that of the people of the Days of Ignorance.

The Second View: What is meant by their saying: **"If Allaah had willed, we would not have taken partners (in worship) with Him"** is that "Allaah is pleased with these actions of ours, since if He wasn't pleased with that, he would not leave us to continue doing them." According to this statement, they believe in Allaah's Divine Pre-Decree, however, they use it as proof to justify their disbelief. In fact, the matter has gone to such levels that they even say: "This is obedience to Allaah, since Allaah has willed it, and we are obeying His Will and obeying His Decree."

So the second view – which is that they would use Al-Qadar as proof to substantiate their vile actions claiming that Allaah willed them to do that – is the view of the Jabariyyah, who affirm Al-Qadar but use it to justify their despicable deeds, while claiming that: "The servant is coerced into doing his actions." So they have inherited from the people of the Days of Ignorance with regard to this issue.

This *ayah* indicates one of these two meanings – either (1) the negation of Al-Qadar or (2) an affirmation of it, while using it as proof against Allaah. So Allaah refuted them by saying:

هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا

"Have you any knowledge (proof) that you can produce before Us?" [Surah Al-An'aam: 148] This means: "What is the proof for what you are claiming – which is that Allaah didn't will this disbelief?"

And according to the second interpretation of the verses, what is your proof that Allaah is pleased with these actions, this disbelief, this polytheism and these vile acts? What is your proof that Allaah is pleased with that? Where is the evidence?

هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا
تَخْرُصُونَ . قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

"Have you any knowledge (proof) that you can produce before Us? Verily, you follow nothing but conjecture and you do nothing but lie. Say: 'With Allaah is the perfect proof and argument. Had He so willed, He would indeed have guided you all.' [Surah Al-An'aam: 148-149]

Allaah guides whom He wills and misguides whom He wills, based on His Wisdom. He knows who deserves to be guided and who doesn't deserve to be guided. So He doesn't place guidance except in its correct and proper place. He refutes their claim by saying that if He were pleased with their actions, He would not have sent Messengers to condemn Shirk and command towards Tawheed.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And We have indeed sent a Messenger to every nation, saying: 'Worship Allaah and avoid the false deities.'" [Surah An-Nahl: 36]

So if He were pleased with false deities being worshipped and content with disbelief and Shirk – according to your claim – He would not have sent the messengers to forbid that. This shows that He is not pleased with disbelief, Shirk, sins or any opposition (to His Commandments). Rather, He hates that and condemns it.

He also refutes them in Surah Az-Zukhruf, saying:

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

"They have no knowledge whatsoever of that. They do nothing but lie!"
[Surah Az-Zukhruf: 20]

And He says: **"Have you any knowledge (proof) that you can produce before Us?"** [Surah Al-An'aam: 148]

So they speak lies on behalf of Allaah, which they have no knowledge of. It is not permissible to speak about these issues except with proof from the legislation – evidence from the Book of Allaah and the Sunnah of His Messenger ﷺ. And one should not rely on his intellect, ideas or personal views with regard to this matter.

The Forty-Fourth Aspect: Using Allaah's Divine Decree as an Excuse for their Disbelief

الاحتجاج على الله به

[44] They used *Al-Qadar* as an excuse (for themselves) against Allaah.

- the explanation -

This means that they would use *Al-Qadar* as proof that they were excused for their disbelief and disobedience, since Allaah decreed that for them.

However, Allaah did not leave them any room for excuses. Rather, He gave them a free choice, ability and a will. And He clarified for them the way to good and the way to evil, granting them abilities by which they can either do things or not do things. So they are not coerced into performing actions, as they claim.

Furthermore, Allaah has clarified that He is not pleased with disbelief for His servants, as He says:

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

"And He is not pleased with disbelief for His servants." [Surah Az-Zumar: 7]

Even though Allaah decrees and wills something, this does not mean that His being pleased with that is a requirement for His Divine Decree. This is since Allaah decrees disbelief, even though He hates it, for the purpose of differentiating between the people, distinguishing the honest from the dishonest, and in order to clarify who is the believer from the disbeliever and who is the hypocrite from the true believer. So Allaah has ordained these detestable things based on His Wisdom – He did not decree them for no purpose – and He assigned reward for the actions that they do based on their own free will.

This is why the insane, the delirious, the one who is coerced and the one sleeping will not be held accountable, since they have no free will and no

intellectual capacity. No matter what they do, they will not be held accountable.

So whoever Allaah has given intellectual capacity and the ability to reason, and who is not coerced into doing something, he is the one who will be held accountable. This is since he has committed evil based on his own free will. So a fornicator commits adultery due to his own free choice. And a person abandons performing the prayer due to his own free will, even though he has the ability to get up and pray.

It should also be clarified to the fornicator that fornication is forbidden and that its consequences are evil. Allaah also prescribed a defined punishment for fornication (i.e. stoning).

And He sent messengers to forbid Shirk and disbelief. So how can they blame Allaah and use His Divine Pre-Decree as an excuse to justify their sins, disbelief, polytheism and misguidance? They have no excuse against Allaah. Rather, the proof is against them.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

"Say: 'With Allaah is the perfect proof and argument.'" [Surah Al-An'aam: 149]

Therefore, it is not permissible to use Allaah's Divine Decree as an excuse, unless it is with regard to calamities. So if a calamity befalls you, do not get anxious. But rather, say: "This is Allaah's Decree, and He does what He wills." Be patient and tolerant. And as for sins, do not use Allaah's Divine Pre-Decree as an excuse for committing them. Rather, it is upon the sinful one to repent to Allaah and to refrain from sins and evil. So using Al-Qadar as an excuse for committing sins is an act of the Days of Ignorance.

The Forty-Fifth Aspect: Claiming a Contradiction between Allaah's Legislation and His Divine Decree

معارضة شرع الله بقدره

[45] They opposed Allaah's Legislation (i.e. commandments) by using His Divine Preordainment (as an argument).

- the explanation -

This aspect is also related to Allaah's Divine Pre-Decree, since there exists those who reject Allaah's Laws using Al-Qadar as an excuse. They say: "How can Allaah decree disbelief and faith, and then prescribe laws, commandments and prohibitions for His servants, when there is no benefit in these things since everything is already pre-ordained and pre-decreed? So therefore, people should just rely on what has been ordained for them."

This is the most dangerous of the aspects of the Days of Ignorance, which is followed by everyone that abides by such a claim, until the Day of Judgement, such as those who allege that there is a contradiction between Allaah's Legislation and Ordainment. This is a false belief since there is no contradiction at all between Allaah's Legislation and Ordainment. Allaah has ordained polytheism, sins and disbelief, but yet made these forbidden. At the same time, He prescribed faith, steadfastness and righteousness. There is no contradiction between the two, since the servants are the ones who commit these acts based on their free choice, desire and will. So the action is attributed to them, and as a result, they will be punished for their disobedience and rewarded for their obedience. Even though their actions are ordained by Allaah, they will only be recompensed for their actions, not for the ordainment.

The Prophet ﷺ clarified this to his Companions once when he said: **"There is not one of you except that his final place is (already) known, whether it will be in Paradise or the Hellfire."** The Companions said: "O Messenger of Allaah! Should we not then just rely on what has been ordained for us and leave off performing deeds?" He ﷺ said: **"Continue to perform deeds, for**

everyone will be facilitated towards doing that which will take him to what place he was created for." ⁵² So Allaah revealed His saying:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ . وَصَدَّقَ بِالْحُسْنَىٰ . فَسَنِيَرُهُ لِلْيُسْرَىٰ . وَأَمَّا
مَنْ بَخِلَ وَاسْتَغْنَىٰ . وَكَذَّبَ بِالْحُسْنَىٰ . فَسَنِيَرُهُ لِلْعُسْرَىٰ

"As for him who gives in charity and keeps his duty to Allaah, and believes in Al-Husnaa (i.e. Paradise), We will make easy for him the path to ease (goodness). But as for he who is miserly and thinks himself to be self-sufficient, and denies Al-Husnaa, We will make easy for him the path to evil." [Surah Al-Lail: 5-10]

So the servant must perform good deeds on his behalf and stay away from evil. As for Al-Qadar, then it is Allaah's secret, and you should not seek after it since it doesn't concern you and you will never achieve any result from that.

The following can be summarized from these last (three) aspects: That people are divided into four categories with regard to Allaah's Divine Pre-Decree and Legislation:

The First Category: Those who affirm Allaah's Decree but negate His Legislation. They are known as the Jabariyyah.

The Second Category: Those who affirm Allaah's Legislation but negate His Decree. They are known as the Qadariyyah.

The Third Category: Those who affirm both Allaah's Legislation and His Decree, yet claim that there is a contradiction between the two of them. The ones who do this are the polytheists.

The Fourth Category: Those who affirm both Allaah's Legislation and His Decree, while negating any contradictions from it. They are Ahlus-Sunnah wal-Jamaa'ah.

⁵² Reported by Al-Bukhaaree (no. 4945 and 4947) and Muslim (no. 2647)

The Forty-Sixth Aspect: Attributing Events to Time and Reviling it

مسبة الدهر، كقولهم: [وما يهلكنا إلا الدهر]

[46] They reviled time as is found in their saying: "There is nothing but our life of this world. We die and we live, and nothing destroys us except *Ad-Dahr* (time)." [Surah Al-Jaathiyah: 24]

- the explanation -

Those who attribute the occurrence of events to time are known as the Dahriyyah. The reason for this is because if something that they disliked occurred to them, they would attribute it to time and thus curse time because of that. However, it is obligatory to attribute the occurrence of events to the One who created them – i.e. Allaah. Time is just one of Allaah's many creations. It doesn't have any free independent ability to administer affairs. Allaah has condemned those who link the occurrence of events to time, when He said:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

"And they say: "There is nothing but our life of this world. We die and we live, and nothing destroys us except time."" [Surah Al-Jaathiyah: 24]

This is since this is a denial of the Hereafter and of the Resurrection.

"We die and we live" – meaning people come and go. They also say: "The womb spits out and the earth swallows it up." And they say: "This is the natural way of life."

"And nothing destroys us except time" – They attribute their demise to time. So according to them, the cause of death is the passage of days and nights. And they believe that there is no decreed life-spans or that there is an angel that comes to take the souls at the end of their prescribed time.

The Prophet ﷺ forbade us from reviling time, saying: **"Do not revile time, for indeed Allaah is Time."**⁵³ This means: "Allaah is the Creator of time and that whatever happens within time is due to Allaah's Decree." It is stated in a qudsee hadeeth, that Allaah said: **"The Son of Aadam has offended Me. He curses time, when I am Time. In My Hand lies the Command - I control the night and the day."**⁵⁴

So if you curse time, you are cursing the One who created time. And this is from the things that bring offense to the Lord since the condemnation (of time) falls back on Him, as He is the One who administers the affairs, decrees everything's prescribed span and ordains when calamities will occur, as well as everything else. As for time, it is only made up of intervals created by Allaah.

So the Muslims must abstain from reviling time. And if some calamity befalls them, they should hold themselves accountable and acknowledge that it was because of their sins.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ

"And whatever calamity befalls you, it is due to what your (own) hands have earned." [Surah Ash-Shooraa: 30] So a person should blame and condemn himself and he should not blame time.

⁵³ Al-Bukhaaree titled a chapter in his *Saheeh* in the Book of Manners called: **"Do not revile Time"** in which he quotes this hadeeth. Muslim also reported it (no. 2246/5) and the wording mentioned here is from his Collection.

⁵⁴ Reported by Al-Bukhaaree (no. 4826, 6181, and 7491) and Muslim (no. 2246)

The Forty-Seventh Aspect: Denying Allaah's Blessings

إضافة نعم الله إلى غيره، كقوله: [يعرفون نعمت الله ثم ينكرونها]

[47] They attributed Allaah's blessings to someone other than Him, as He says: "They recognize the blessings of Allaah, yet they deny them (by worshipping others besides Allaah)." [Surah An-Nahl: 83]⁵⁵

- the explanation -

Attributing blessings to other than Allaah is considered associating partners with Allaah (Shirk) and disbelief in Him. And it is from the actions of the people of the Days of Ignorance, as Allaah says:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

"They recognize the blessing of Allaah and then deny it. And most of them are disbelievers." [Surah An-Nahl: 83]

It is said that this *ayah* means: They recognize the Messenger ﷺ and his Message, then reject and deny that out of stubbornness and pride, even though deep down inside, they knew he was the Messenger of Allaah, as Allaah says:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ

"We know indeed the grief which their words cause you (O Muhammad). It is not you that they deny, but rather it is the verses of Allaah that the wrong-doers deny." [Surah Al-An'aam: 33]

⁵⁵ **Translator's Note:** To ascribe Allaah's blessings to someone other than Him is committing shirk in His Lordship (*Rububiyyah*) because Allaah is the One who grants all blessings, as He says: "And whatever blessing or good thing (that you have), then it is from Allaah." [Surah An-Nahl: 53]

So they acknowledged the blessing that Allaah bestowed by sending His Messenger ﷺ - who represents the greatest blessing that Allaah sent to mankind - then they denied and rejected this Messenger! This is one view of the above *ayah*'s interpretation.

As for the second view, it is held that it means: They acknowledge the blessings Allaah bestowed on them, which He mentions in this surah, i.e. Surah An-Nahl, then deny them by attributing them to someone other than Allaah. For example, they attribute these blessings to their might and power and to their labor and earnings, as Qaaron said:

قَالَ إِنَّمَا أُوتِيْنُهُ عَلَىٰ عِلْمٍ عِنْدِي

"This has been given to me only because of the knowledge I possess."
[Surah Al-Qasas: 78]

Meaning: I achieved it as a result of my experience, skills and due to what I earned.

So he denied the blessings Allaah bestowed on him. The same applies to those other than Qaaron, for Allaah mentioned that when Allaah sends a blessing down upon a person he says: "This is mine", meaning "I deserve it" or "I have a right to it!" So then it is not from Allaah. And he ascribes everything good that happens to him to himself and doesn't say: "This is due to Allaah's Bounty and Mercy."

The Forty-Eighth Aspect: Disbelieving in Allaah's Verses in General

الكفر بآيات الله

[48] They disbelieved in the ayaat (verses) of Allaah.

- the explanation -

One of the characteristics of the Days of Ignorance was disbelief in the verses that Allaah revealed to His Messengers in the Torah, Gospel, Psalms, Qur'aan and other revealed books. Allaah threatened those who do this, by saying:

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ

"Verily, those who deny Our verses and treat them with arrogance, the gates of heaven will not be opened for them." [Surah Al-A'raaf: 40]

And He says:

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي

"And those who disbelieve in the ayaat of Allaah and in Meeting Him, it is they who have no hope for His Mercy." [Surah Al-'Ankaboot: 23]

There are many more verses from the Qur'aan that show that the disbelievers deny the verses of Allaah and reject them due to their corrupt intellects and false arguments.

This applies to anyone that disbelieves in even one of Allaah's verses, as well as one authentic hadeeth from the Messenger of Allaah ﷺ, since that is also revelation from Allaah. So anyone that denies some of the authentic *ahaaadeeth*, as done by some deluded individuals and some of the "educated" when they do not conform to their ideologies and intellects, as the rationalists do. All of this falls under disbelief in the verses of Allaah.

The obligation upon the believer is to believe in Allaah's verses and to consider them to be true and act in accordance with what they state since that is the truth, which falsehood can never overtake:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Falsehood cannot approach it whether from before it or behind it – It is revelation from the Most Wise, the Most-Praiseworthy." [Surah Fussilat: 42]

This means: No doubts or conjecture can penetrate His verses.

The Forty-Ninth Aspect: Disbelieving in Some of Allaah's Verses

جدد بعضها

[49] They rejected some of them (these verses).

- the explanation -

The people of the Days of Ignorance varied in their denial of Allaah's *ayaat* (verses from the Qur'aan). Among them were those who rejected all of Allaah's *ayaat* and didn't believe in any of His revealed Books, as was the case with the pagan Arabs (at the time of the Prophet ﷺ) who didn't believe in the prophets, both specifically and in general, and more importantly, they didn't believe in the books revealed from Allaah.

And from among the people of the Days of Ignorance were those who believed in some parts and disbelieved in other parts, as was the case with the Jews and the Christians. Whoever believes in some of Allaah's revelation while rejecting other parts of it is just like one who disbelieves in all of it. Allaah says:

أَفْتُومِنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

"So then will you believe in some of the Book and reject some (other parts) of it? Then what is the recompense of those who do so among you, except disgrace in the life of this world." [Surah Al-Baqarah: 85]

So they don't believe in anything except for that which conforms to their desires. As for that which opposes their desires, they reject it. So their belief in parts of the Book is of no benefit to them so long as they disbelieve in the other parts of it, even if it is just one *ayah* or just one word. This "belief" will be of no use to them.

And among them are those who say that the Qur'aan is created – both its wording and its meaning. Or they may just say that its words are created and not its meaning, as claimed by the Ashaa'irah. This is a denial of the Qur'aan. Whoever says that the Qur'aan is created - its wording and meaning - as the

Jahmiyyah do, or that its wording is created but as for its meaning, then that comes from Allaah, then this individual has disbelieved.

This is unless the individual is a blind-follower or one who distorts meanings, for in this case, he would be misguided since the Qur'aan is the Speech of Allaah - its wording and meaning, as well as its letters and indications. All of it is the Speech of Allaah. The Speech of Allaah is not just letters without meanings and neither is it meanings without letters.

The Fiftieth Aspect: Denying Allaah's Revelation of Books to Messengers

قولهم: [ما أنزل الله على بشر من شيء]

[50] They said: "Allaah did not reveal anything to a human being."
[Surah Al-An'aam: 91]⁵⁶

- the explanation -

The Jews said:

مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ

"Allaah did not reveal anything to a human being." [Surah Al-An'aam: 91]

The meaning of this is: A rejection of all of the divinely revealed Messages and a denial of revelation. What caused them to state such a thing was there jealousy for Muhammad ﷺ. So Allaah refuted them by saying:

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ

"Say: 'Who is it then that revealed the Book that Moosaa brought as a light and guidance for the people.'" [Surah Al-An'aam: 91]

Meaning: If you hold that the Book that is with Moosaa is from Allaah, and Moosaa is a human being, then why do you say: "Allaah did not reveal anything to a human being."

This is a clear contradiction on the part of the Jews, may Allaah's curse be upon them, brought about due to jealousy, to the point that they rejected all of

⁵⁶ **Translator's Note:** This was the claim of the Jews when the Messenger of Allaah came to them. But yet it contradicted their own beliefs for they believed in Allaah's revelation to Moosaa. So Allaah refuted them saying: **"They did not estimate Allaah with an estimation that is due to him."** [Surah Al-An'aam: 91] The following point is connected to this one in that when the people of the Days of Jaahiliyyah rejected that Allaah revealed anything to a human, this led them to say that what the Prophet brought to them was only the words of a man.

the Messengers and all of the revealed Books. All of this was due to (their hatred and jealousy for) Muhammad and the Qur'aan. We ask Allaah to protect us!

So look at what jealousy can cause people to do. Similar to this is the statement of the Jahmiyyah: "The Qur'aan was not revealed from Allaah" and the statement of those who say: "The Sunnah is not a revelation from Allaah. It is only the logically deduced judgment (*Ijtihad*) of the Messenger."

The Fifty-First Aspect: Describing the Qur'aan as being the Speech of a Human Being

قولهم في القرآن: [إن هذا إلا قول البشر]

[51] They said about the Qur'aan: "Verily, this is nothing but the word of a man." [Surah Al-Muddaththir: 25]

- the explanation -

From the aspects of the people of the Days of Ignorance was that they would say that the Qur'aan was the speech of a human being, as was stated by Al-Waleed bin al-Mugheerah.

The Qur'aan is the speech of Allaah, the Most Exalted. Allaah literally spoke it and revealed it to His Prophet, Muhammad, through the intermediary of Jibreel. So it is His true literal speech. In fact, He has even called it His speech in numerous *ayaat* of the Qur'aan, such as His statement:

حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

"...so that they may hear the Speech of Allaah (i.e. the Qur'aan)." [Surah At-Tawbah: 6]

And His statement:

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ

"They desire to change the Speech of Allaah..." [Surah Al-Fat'h: 15]

This is the Creed of Ahlus-Sunnah wal-Jamaa'ah and the followers of the Messenger ﷺ.

The pagan Arabs at the time of the Prophet ﷺ knew it was the words of Allaah and that it was not the words of Muhammad. This is since if it were the words of Muhammad ﷺ, they would be able to bring some speech similar to it since Muhammad ﷺ was a human being like them. So if the Qur'aan was his speech,

they would have the ability to reproduce it. But Allaah put forth a challenge to them - to produce speech similar to it, or ten chapters like it, or even just one chapter like it. But they were not able to produce any of that in spite of their disbelief, rejection and eagerness to oppose Allaah and His Messenger ﷺ. So if they had the ability to bring forth one chapter like it, they would not have delayed in doing it. However, they were unable to do that. This proves that it is in fact the words of Allaah and not the words of someone else. It is not the speech of Jibreel or the speech of Muhammad. Rather, it is the Speech of Allaah, and Jibreel and Muhammad were only the conveyors of this speech from Allaah through a trust. Speech is attributed to the one who states it initially not to the ones who convey it and transmit it.

However, the disbelievers were arrogant. At times, they said the Qur'aan was magic, and at other times they said that Muhammad ﷺ learned it from the Christian and Jewish scholars. Their claims are numerous and vary, all of which indicate that they are lies and fabrications.

So whoever believes that the Qur'aan is the speech of Muhammad or that it is the speech of a human being, these views of his are the views of the people of the Days of Ignorance. Such views are held by the Jahmiyyah and the Mu'atazilah and those similar to them who claim that the Qur'aan is not the Speech of Allaah but rather something that Allaah created in Jibreel or in Muhammad or in the Preserved Tablet, or any other of their false claims that fall under the views of the people of the Days of Ignorance.

The Fifty-Second Aspect: Negating Wisdom from Allaah's Actions

القدح في حكمة الله تعالى

[52] They attacked the wisdom of Allaah, the Most High.

- the explanation -

Allaah has characterized Himself with (the Attribute of) wisdom and described Himself as being the All-Wise (Al-Hakeem). The meaning of wisdom (*hikmah*) is to put something in its proper place. So the wise one (*hakeem*) is therefore one who puts things in their proper places that befit them.

Allaah has characterized Himself with wisdom and described Himself as being the All-Wise (Al-Hakeem). The Name "Al-Hakeem" means: The One with infinite wisdom. This is the same case with the creation – everything that was created (by Allaah) is based on wisdom. Allaah did not create anything except due to some wisdom. He did not create something without any purpose. He created all the levels of heavens and the levels of earth due to some wisdom. He created the trees and the oceans and life itself due to some wisdom. He created the mountains and the worlds of the jinn, mankind, animals and insects – all of this based on this wisdom.

If you were to reflect on the perfect nature of each created being and the effects that they produce, you would come to realize Allaah's wisdom, and the fact that the One who created these things is the All-Wise, possessing profound and infinite wisdom.

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

"Our Lord is He who has given each thing its form and nature, then guided it aright." [Surah TaHa: 50]

And He says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ
الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

"And We did not create the heaven and the earth and all that is between them for no purpose! That is the assumption of those who disbelieve. So woe unto those who disbelieve – from the Hellfire!" [Surah Saad: 27]

Allaah has the most wisdom with regard to what He has created, and He is the Most-Wise with regard to what He orders, forbids and legislates. He does not forbid anything except that it has either pure or overwhelming harm in it. Nor does He order anything except that it has either pure or overwhelming benefit in it.

From Allaah's wisdom is that He will judge all of His creatures and hold them accountable for their actions.

So He will reward the good-doer for the good he does and He will punish the evil-doer for the evil he commits. He will not leave anyone without recompense. If everyone were to do deeds and then not be held accountable and recompensed for them, this would be in opposition to wisdom. This is why Allaah says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

"And We did not create the heaven and the earth and all that is between them for fun." [Surah Al-Anbiyaa: 16]

And He says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ
ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

"And We did not create the heaven and the earth and all that is between them for no purpose. That is the assumption of those who disbelieve. So woe unto those who disbelieve – from the Hellfire!" [Surah Saad: 27]

And He says, whilst refuting those who deny the Resurrection:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Do you think that We created you for no reason and that you would not return to Us?" [Surah Al-Mu'minoon: 115]

And He says:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

"Does mankind think that they will be left neglected?" [Surah Al-Qiyaamah: 36]

This means: He will not be ordered or forbidden or held accountable for his actions.

The people of the Days of Ignorance reject the fact that Allaah has placed wisdom in His Creation and Command. Similarly, the Mu'atazilah and the Ashaa'irah deny that there is any Wisdom in Allaah's actions. The Ashaa'irah claim that Allaah does not do things based on wisdom, but rather that it is only due to His willing it and not due to wisdom. This is since, according to them, the meaning of wisdom is to work towards achieving a goal, and Allaah is free and far removed from any goals. And (according to them), it is also because wisdom will influence Him and so their creation will be based on this purpose, whereas Allaah does what He wills, based on His Will and Desire only, not based on Wisdom.

So because of this, they negate wisdom from having any part in Allaah's actions and legislation, since according to their perception – they are removing Allaah from having any goals and ambitions. This is why they say: "It is possible for Allaah to command towards disbelief, sinfulness and disobedience and to forbid obedience, the establishment of prayer, maintaining family ties,

and doing good deeds, since this can be traced back to His Will. So it is possible for Him to order evil and forbid good, since He does whatever He wills."

We respond to them, by saying: "Yes, He does what He wills. However, He does not do anything except that it is based on Wisdom."

They also say: "It's possible that Allaah can admit a disbeliever into Paradise and that He can admit a believer into the Hellfire, since this affair goes back to Him, so He is not controlled by reasons."

We say: This speech is falsehood and is not befitting the wisdom of Allaah, for Allaah says:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ
فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

"Shall We treat those who believe and do righteous deeds as troublemakers on earth? Or shall We treat the pious as criminals?" [Surah Saad: 28]

And He says:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ

"Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous deeds in their present life and after their death? Worst is the judgement that they make." [Surah Al-Jaathiyah: 21]

So those people who make such statements are in fact attributing Allaah with evil and oppression. May Allaah be far removed from that!

So this is the belief of the people of the Days of Ignorance as well as those who deny Allaah's Wisdom, such as the Ash'arees and their likes, and we ask Allaah for His protection.

The Fifty-Third Aspect: Employing Schemes to Nullify Allaah's Legislation

إعمال الحيل الظاهرة والباطنة في دفع ماجاءت به الرسل كقوله تعالى:
[ومكروا ومكر الله]، وقوله: [وقالت طائفة من أهل الكتاب امنوا وجه النهار
واكفروا اخره]

[53] They employed different tactics – both hidden and apparent – to repel what the messengers came with. This is as is found in His saying: “**And they (disbelievers) plotted, while Allaah (too) plotted.**” [Surah Aali ‘Imraan: 54]

And His saying: “**And a party of the people of the Scripture says: ‘Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.’**” [Surah Aali ‘Imraan: 72]

- the explanation -

From the actions of the People of the Days of Ignorance from the People of the Scripture and non-People of the Scripture was their employing of tricks and tactics to change Allaah's Legislation in order to absolve themselves from it and transmit their disbelief and misguidance. This is since they are not able to be frank and forthright, so they seek refuge in subtle and deceptive schemes. An example of this is Allaah's statement about them:

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“They plotted and Allaah too plotted. And Allaah is the best of plotters.” [Surah Aali ‘Imraan: 54]

Makr (trickery) means: Attaining something undesired through subtle (and hidden) means. When the Jews intended to kill ‘Eesaa bin Maryam – since it was their custom to murder prophets – they went to a disbelieving, idol-worshipping king and said to him: “This man will change your rule if you leave him alone.” So this king sent a group of people to kill ‘Eesaa, and they

entered the area where he was with the intention of killing him. However, Allaah too put forth a scheme to save His Prophet and placed his appearance into a man from among his followers who volunteered for that purpose, hoping for reward from Allaah. This was such that he appeared to be 'Eesaa. So they seized him, killed him and crucified him upon wood, all the while thinking that it was the Messiah. Instead, Allaah raised up the Messiah from amongst them to Him without them being aware of it. This is why Allaah says:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

"And they killed him not nor did they crucify him, but rather his resemblance (i.e. of 'Eesaa) was put in another man (and they killed that person)." [Surah An-Nisaa: 157]

This is what is meant by Allaah's statement:

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

"They plotted and Allaah too plotted. And Allaah is the best of plotters." [Surah Aali 'Imraan: 54]

So Allaah implements His plots and schemes for the purpose of retaliating and recompensing, but it is all just and well-deserved on His part, contrary to the plotting of the creation, which is oppressive, since it is done wrongly.

Allaah says:

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا
وَجَهَ النَّهَارَ وَآكُفُّوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

"And a party from the People of the Scripture says: 'Believe in the morning in that which is revealed to the believers (i.e. Muslims), and reject it at the end of the day, so that they may turn back.'" [Surah Aali 'Imraan: 72]

This was from the plots and schemes of the Jews also. When the Prophet ﷺ migrated to Madeenah and Allaah's Command became apparent, and victory

was achieved over the pagan Arabs at the battle of Badr, and when the Jews were unable to prevent the people from the religion of Muhammad, they resorted to employing tactics and schemes. So a group amongst them said: "Accept Islaam at the beginning of the day, then when it becomes the end of the day, apostate from Islaam. And say: 'We did not find the Religion of Muhammad to be suitable' so that the people will follow you since you are People of the Scripture.'" And they said: "If it were not that they didn't find the Religion of Muhammad to be suitable, they would not have come out from it, so they will follow you in that."

Allaah exposed their error, saying:

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي
أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهُ النَّهَارِ

"And a party from the People of the Scripture says: 'Believe in the morning in that which is revealed to the believers (i.e. Muslims)..." [Surah Aali 'Imraan: 72]

"In the morning" means in the first part of the day. Everyone that resorts to employing schemes and tricks in order to change the Legislation of Allaah and cause harm to His allies is upon the way of the People of the Days of Ignorance. Furthermore, everyone that goes along with the people of the Sunnah and Tawheed for the purpose of achieving one his worldly goals, then he is also upon the way of the People of the Days of Ignorance.

The Fifty-Fourth Aspect: Agreeing with the Truth as a Means to Repel it

الإقرار بالحق ليتواصلوا به إلى دفعه كما قال في الآية

[54] They agreed with the truth in order to find a way to repel it, as Allaah has stated in the afore-mentioned verse.

- the explanation -

From that which the People of the Days of Ignorance are upon is: Agreeing with the truth, not because they are content with it, but rather to find a way to eventually repel it. This is like what happened with the Jews in their statement:

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا
وَجَهَ النَّهَارَ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

"Believe in the morning in that which is revealed to the believers (i.e. Muslims), and reject it at the end of the day, so that they may turn back."
[Surah Aali 'Imraan: 72]

The explanation of this has already been mentioned (in the previous chapter). This type of scheming will not cease to affect the Muslims from those enemies who infiltrate their ranks. Outwardly, they show that they accept the truth, but inwardly, they intend to change Islaam and corrupt the Religion. This happened during the time of the Prophet ﷺ and will continue to occur up to this time of ours, and until Allaah wills. People from among the enemies of Islaam will infiltrate and outwardly manifest Islaam in order to corrupt it, spread doubts amongst the Muslims, cause divisions, and place enmity between the Muslims, by splitting them up into groups and parties. This is from the evil plotting and scheming of the enemies (of Islaam).

So it is binding upon the Muslims to beware of this vile and despicable form of scheming, and to not put their trust into everything that comes and goes. Rather, they must examine people earnestly and test them precisely. So if they are true in what they are upon, you may give them your trust.

The Fifty-Fifth Aspect: Fanatical Attachment to what they are upon from Falsehood

التعصب للمذهب، كقوله تعالى: [لا تؤمنوا إلا لمن تبع دينكم]

[55] They held fanaticism for a particular *madh-hab* (i.e. belief, school of thought), as is found in His saying concerning that (quoting from the disbelievers): **"And do not believe (in anyone), except he who follows your religion (way of thinking)."** [Surah Aali 'Imraan: 73]

- the explanation -

The detested form of fanatical attachment (*ta'assub*) to something is when one holds tight onto it even though he knows that it is false.

From the characteristics of the People of the Days of Ignorance is that they would hold fanatical attachment to false views. This is why the Jews said:

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ

"Do not believe in anyone except for those who follow your Religion." [Surah Aali 'Imraan: 73]

And in another *ayah*, they said:

تُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا

"We will (only) believe in what was revealed to us." [Surah Al-Baqarah: 91]

Meaning: They will only believe in their prophets. However, it is obligatory for them to believe in what Allaah revealed to their prophets as well as what He revealed to other prophets. In spite of this, they didn't even believe in what Allaah revealed to *their* own prophets! This is why Allaah said (to them):

فَلِمَ تَقُولُونَ أَنْبِيَاءَ اللَّهِ

"So why then do you kill the prophets of Allaah?" [Surah Al-Baqarah: 91]

Meaning: Is it mentioned anywhere in what Allaah has revealed to you that you should kill the prophets, as you are doing?

Another example of this is the fanatical attachment that the followers of *madh-habs* hold for their particular *madh-hab* views, which are not substantiated by proof. The obligation upon all of the Muslims, in general, and amongst the students of knowledge, (specifically), is to follow the truth, regardless if it is found in their *madh-hab* or in the *madh-hab* of someone else. We should not accept everything that is contained in a *madh-hab*, whether wrong or right. Rather, we must take what is correct and leave off what is erroneous.

So for example, if you adhere to the Hanbalee *madh-hab* and you see that the correct position on a (Fiqh) issue is found in the Maalikee *madh-hab* or the Hanafee *madh-hab* or with Ash-Shaafi'ee, then you should take the opinion of the Maalikee or the Hanafee or the Shaafi'ee *madh-hab*, even if it opposes your *madh-hab*. This is since your ultimate goal is to attain the truth and consideration is only given to that which is established by way of proofs and evidences.

This is what is obligatory. But this is only if you are from the people of knowledge. So if you are not from the people of knowledge, then you must ask the trustworthy people of knowledge and adhere to the religious ruling they give you. This is the correct way. But as for being fanatically biased towards (all the views of) one *madh-hab* regardless of whether it is true or false, this is from the ways of the people of the Days of Ignorance, as Allaah mentioned about the Jews.

The Fifty-Sixth Aspect: Calling Tawheed Shirk

تسمية اتباع الإسلام شركاً، كما ذكره في قوله تعالى: [ما كان لبشر أن يؤتيه الله الكتاب والحكم والنبوة ثم يقول للناس كونوا عباداً لي من دون الله] الآيتين

[56] They labeled the aspect of following Islaam as being a form of Shirk (association of partners in the worship of Allaah). This has been mentioned by Allaah in His saying: **"It is not possible for a human being that Allaah give him the Book, the rule and the prophethood and then he (turns around after that) saying to the people: 'Be my worshippers, rather than Allaah's.' On the contrary, (he would say): 'Be you Rabanniyyoon (learned religious men) because of your having taught and studied the Book.' Nor would he order you to take angels and prophets as lords (i.e. gods). Would He order you to disbelieve after you have submitted to Allaah's Will?"** [Surah Aali 'Imraan: 79-80]

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would call Tawheed (Monotheism) and following the truth Shirk (polytheism). This is turning the truth upside down – to call Tawheed Shirk. And this is due to their backward nature.

The above *ayah* was revealed because of a delegation of Christians from Najraan that came to the Prophet ﷺ in order to negotiate with him. So they entered in his presence in the masjid and began to negotiate with him. The Prophet ﷺ presented them with the opportunity to enter into Islaam and explained to them that all of the prophets had made the covenant that if Muhammad ﷺ were to come while one of them were living, he would have to follow him ﷺ. So upon hearing this, one member of the delegation said: "Do you want us to worship you, Muhammad?"

So they called following the truth Shirk and considered it to be worshipping the Prophet! This is why Allaah said:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

"It is not possible for a human being that Allaah give him the Book, the rule and the prophethood and then he (turns around after that) saying to the people: 'Be my worshippers, rather than Allaah's...' [Surah Aali 'Imraan: 79]

This is since the prophets came with Tawheed - they did come to impose Shirk. They did not come to call the people to worship them - no way, never! Rather, they came to reject and oppose all of that. However, it is only those individuals, due to their fanaticism, that make such a statement. So Allaah revealed this *ayah* in order to refute them.

And how close in resemblance is tonight to last night, for there are people today that call sincere worship to only Allaah disbelief and abandonment of the religion, not to mention Shirk! And they say: "Worshipping the graves is Tawheed and Islaam because it is seeking a means to Allaah through righteous people, while having love for them (at the same time). According to them, anyone that doesn't worship the Prophet and seek his assistance is someone who hates him ❸ and is disrespectful toward him! This is similar to what the Christians of Najraan said about following the Messenger ❹ - that it was worshipping him. So this is an extension from the views of the people of the Days of Ignorance. All of them would call the truth falsehood and the falsehood truth. We seek refuge in Allaah from this!

Likewise, the Jahmiyyah and the Mu'atazilah called affirming Allaah's Attributes Shirk.

The Fifty-Seventh and Fifty-Eighth Aspect: Distorting the Words and Twisting the Meanings of Allaah's Book

تحريف الكلم عن مواضعه و لي الألسنة بالكتاب

[57] They distorted (Allaah's) words from their original state (i.e. meanings).

[58] They twisted (the meanings of) the words found in the Book.

- the explanation -

Distorting words from their original state means: Altering its letters or changing its meaning. One of the despicable characteristics of the People of the Scripture is that they would distort words from their original state either by altering their letters or by changing their meanings, such as by interpreting them incorrectly.

So everyone that distorts the Words of Allaah is following the way of the People of the Days of Ignorance. All of the people of falsehood and those who oppose Islaam, such as the deviant sects that ascribe themselves to this religion – all of them distort the texts in order to conform them to their goals and beliefs – regardless of whether they distort their wording or their meanings, interpreting them by other than their correct understanding. This act is inherited from the People of the Days of Ignorance.

It is obligatory to believe in what Allaah has revealed - its words as well as its meanings – and to act upon what that mandates, without altering or distorting it. This is what is obligatory, regardless of whether that conforms to your desires and wishes or not.

Today, the people with vile ideologies and false beliefs twist the texts that have been authentically reported on the Prophet ﷺ and interpret them with incorrect meanings when they are unable to refute and deny them. This is one of the ways of the People of the Days of Ignorance, namely the Jews. It is an obligation upon the believer to honor and respect the Book of Allaah and the Sunnah of His Messenger ﷺ by believing in them – their words as well as their meanings – according to the way that Allaah and His Messenger have

intended them. And he must not distort the texts from their correct meanings nor should he alter their wording from the way they were revealed, by adding or subtracting letters from them or submerging them in falsehood.

The Fifty-Ninth Aspect: Giving the People of Truth Horrendous Nicknames

تلقب أهل الهدى بالصباة والحشوية

[59] They labeled the people of guidance with vile names such as "Saabi" (one who apostates from the truth) and "Hashawee" (one without any benefit in his speech).

- the explanation -

From the ways and methods of the People of the Days of Ignorance is: that they would scorn and ridicule the people of guidance, by calling them awful and repulsive names. For example, they would call them *Saabi'ah*. A *Saabi'* (singular of *Saabi'ah*) is someone who has extracted himself from the Religion. So they would call the people of truth *Saabi'ah*, or ones who left the fold of truth, because the truth according to them was that which they were already upon from disbelief and misguidance.

So whoever followed the Messenger ﷺ was a *Saabi'*, or one who abandoned their customs, habits, beliefs, systems and that which they found their forefathers upon. They would also call him a *Hashawee*. This word comes from *Hashw*, which means something that no benefit could be derived from. And *Hashw* speech means: Speech in which there is no benefit.

They also call them such names as *Sat'hiyeen* (superficial), *Muta'akkhireen* (backward), *Jaamideen* (inorganic), and so on. But these names do not harm the people of truth. The people of Nooh said:

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّئِ الرَّأْيِ

"And we don't see anyone following you except the lowest amongst us. (And) they followed you without thinking." [Surah Hood: 27]

Meaning: They were *Sat'hiyoon* - they did not have any reasoning. "They followed you without thinking clearly. As for the intellectuals and those who have composure, they did not follow you."

**The Sixtieth and Sixty-First Aspect:
Fabricating Lies against Allaah and Denying the Truth**

افتراء الكذب على الله والتكذيب بالحق

[60] They fabricated lies upon Allaah.

[61] They disbelieved in the truth.

- the explanation -

Inventing lies against Allaah and against the Messenger of Allaah ﷺ and denying the truth is from the ways of the People of the Days of Ignorance. An example of this is what they would say when they would make Tawaaf around the Ka'bah while being naked:

وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

"We found our forefathers doing it and Allaah commanded us to do this."
[Surah Al-A'raaf: 28] This is lying upon Allaah.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

"And who is worse than he who invents lies against Allaah." [Surah Al-An'aam: 21]

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

"And they state lies against Allaah knowingly." [Surah Aali 'Imraan: 78]

إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

"Verily, only those who disbelieve in Allaah's verses are the ones who invent lies. And they are the liars." [Surah An-Nahl: 105]

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَقْتَرُوا
عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

"And say not concerning that which your tongues put forth falsely: 'This is lawful and this is forbidden' so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper." [Surah An-Nahl: 116]

The same goes for those who invent lies against the Messenger of Allaah ﷺ – that such and such *ahaadeeth* were reported on him ﷺ when they are in fact fabrications. And furthermore, anyone that narrates these *ahaadeeth* without confirming and verifying their authenticity becomes himself one of the liars. This is why it is stated in an authentic hadeeth that the Prophet ﷺ said: **"Whoever narrates a hadeeth from me while knowing that it is a lie, he is one of the liars."** ⁵⁷

This is from the ways of the People of the Days of Ignorance – that they invent lies against Allaah. This was such that they claimed that Allaah ordered them to uncover their private parts during Tawaaf. On the other hand, they forbid what Allaah made permissible, claiming that Allaah prescribed this for them.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ
شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ

"And those who associate partners in worship with Allaah say: 'If Allaah had so willed, neither we nor our fathers would have worshipped something apart from Him, nor would we have forbidden anything without (a command from) Him.'" [Surah An-Nahl: 35]

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا

"And if Allaah had willed, we would not have associated partners in worship with Him." [Surah Al-An'aam: 148]

⁵⁷ Reported by Muslim in the Introduction to his *Saheeh*, Chapter: "The Obligation of Narrating from the Trustworthy, while Abandoning the Liars, and a Warning against Lying on the Messenger of Allaah" (no. 1)

لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

"If the Most Merciful had willed, we would not have worshipped them (i.e. false gods)." [Surah Az-Zukhruf: 20]

All of this is lying upon Allaah, since Allaah sent the Messengers to reject what they were upon.

So in summary: Attributing lies to Allaah and His Messenger ﷺ is from the ways of the People of the Days of Ignorance. So it is upon the Muslim to beware of this despicable act. And even though one doesn't lie directly upon Allaah, he should also not seek after reporting things from Allaah and His Messenger nor should he eagerly pursue *fataawaa*. This is since if what he conveys is erroneous, and he fails to verify it, but then spreads it amongst the people, he would then be one of the liars. And he would be causing harm to the people through this thing that he conveyed to them and spread amongst them.

It is an obligation upon us to not convey or report fabricated and untrue *ahaaadeeth*. Rather, they should be contained and restricted. The speakers and callers should verify and confirm what they are conveying from Allaah and His Messenger. The same applies to issues of *Halaal* (Lawful) and *Haraam* (Unlawful) and issuing legal verdicts (*fataawaa*) – they must first verify and be well-grounded in those matters and not hasten in them. This is since making an error in these matters is like speaking about Allaah without knowledge. This also applies to denying the truth that has been confirmed from Allaah and His Messenger. This is no worse of a crime than that of lying upon Allaah and His Messenger, as Allaah says:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ

"So who is worse than he who lies upon Allaah and disbelieves in the truth when it comes to him." [Surah Az-Zumar: 32]

The reason for this is because if the truth does not conform to his desires, he tries to reject it by denying it and casting doubts about it, as is commonly done by the people of desires.

The Sixty-Second Aspect: Inciting the Kings against the People of Truth

كونهم إذا غلبوا بالحجة فزعوا إلى الشكوى للملوك، كما قالوا: [اتذر موسى وقومه ليفسدوا في الأرض]

[62] They held the condition that, whenever overcome by established proof (against them), they fled to complain to the king (or ruler), as Allaah says: **"The chiefs of the people of Pharaoh said (to Pharaoh): 'Will you leave Moosaa and his people to spread mischief in the land?'"** [Surah Al-A'raaf: 127]

- the explanation -

From the aspects of the people of the Days of Ignorance is that when they would be overwhelmed by evidences and arguments, they would resort to complaining to the ruler. What is meant by "overwhelmed by evidences" is that the proof would be established against them concerning the falsehood they were upon, and they would have no proof they could use to withstand against the truth. So they sought refuge in using force in order to repel those that established the truth (against them), as Pharaoh said to Moosaa:

لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

"If you choose a god besides me, I will certainly put you among the prisoners." [Surah Ash-Shu'araa: 29]

When he saw that he had no more proofs with him by which he could refute the prophet of Allaah, he sought assistance in the power of authority, saying: **"I will certainly put you among the prisoners."**

This is the custom of those who have been defeated. The same applies to the people of Pharaoh, i.e. his followers, when Moosaa defeated them at the great gathering that they had organized in which Pharaoh had summoned the sorcerers from the east and the west in order to nullify the signs Moosaa brought, since he thought Moosaa was a sorcerer. So he gathered together the sorcerers and requested Moosaa to schedule a date for the purpose of

displaying (to the people) what Moosaa had and what the sorcerers had. This was so that he could falsely present to the people that he possessed that which would equal what Moosaa had with him of miracles.

So when the time came for the scheduled meeting, the people gathered to witness what would happen and the sorcerers put forth what spells they had, filling the valley with their magic and their staffs and nooses, which they had loaded with mercury and other substances that would cause them to move as if they were serpents. By this, they intended to imitate the miracle that Moosaa had performed, which was the serpent that came from the staff he had. So they brought with them great forms of magic, as Allaah informs us. This was such that even Moosaa grew fearful:

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

"So Moosaa felt fear in himself." [Surah TaHa: 67]

He was afraid that these sorcerers would deceive the people. He was confident of what he had and confident of Allaah's assistance. However, he feared that they would deceive the people since, as Allaah informs us, they came with great forms of magic:

وَجَاءُوا بِسِحْرِ عَظِيمٍ

"And they displayed a great form of magic." [Surah Al-A'raaf: 116]

Allaah then commanded Moosaa to throw his staff. So he threw it on the ground and it turned into a giant snake, which swallowed up all of the "serpents" they had thrown down. This was such that the people feared that the giant snake would devour them next, so they invoked Moosaa to withhold it from them since they feared that it would reach them. At this point:

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ . فَعُلِيقُوا هُنَالِكَ
وَانْقَلَبُوا صَاغِرِينَ . وَأَلْقَى السَّحَرَةُ سَاجِدِينَ . قَالُوا آمَنَّا
بِرَبِّ الْعَالَمِينَ . رَبِّ مُوسَى وَهَارُونَ

"The truth was confirmed and all that they used to do was nullified. So they were defeated there and returned disgraced. And the sorcerers fell down in prostration, saying: 'We believe in the Lord of all that exists - the Lord of Moosaa and the Lord of Haaron.'" [Surah Al-A'raaf: 118-122]

They said this because, at this point, they realized that what Moosaa had was not magic. When the sorcerers believed in Allaah and fell in prostration to Him, Pharaoh threatened to kill them and crucify them. So he ended up killing all those sorcerers that believed in Allaah and turned to Him in repentance, and crucified them.

Then the followers of Pharaoh turned to the Tribe of Israa'eel that believed in Moosaa and said to Pharaoh:

أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ
قَالَ سَنَقُولُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
. قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ
لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods?" He said: 'We will kill their sons and let their women live. And we have indeed unstoppable power over them.' Moosaa said to his people: 'Seek assistance in Allaah and be patient. Verily, the earth belongs to Allaah - He lets inherit it whom He wills of His servants. And the (good final) end is for those who have Taqwaa.'" [Surah Al-A'raaf: 127-128]

The point from this story is that the followers of Pharaoh requested him to resort to the use of power, complaining to him so that he could suppress this truth and this belief. This is the same thing that is done by those similar to them in every era and every location.

**The Sixty-Third, Sixty-Fourth, Sixty-Fifth, Sixty-Sixth, and
Sixty-Seventh Aspects: Accusing the People of Truth
with that which they are Free from**

رميهم إياهم بالفساد في الأرض كما في الآية

[63] They accused them (i.e. the prophets who refuted them) of causing mischief in the land, as is stated in the (previous) verse.

رميهم إياهم بانتقاص دين الملك، كما قال تعالى: [ويذكر والِهتِك] الآية، وكما
قال تعالى: [إني أخاف أن يبدل دينكم]

[64] They accused them of defaming and belittling the religion of the king (or ruler), as Allaah says: **"The chiefs of Pharaoh's people said: 'Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods.'**" [Surah Al- A'raaf: 127] And He says (quoting Pharaoh): **"Verily, I fear that he will change your religion."** [Surah Ghaafir: 26]⁵⁸

رميهم إياهم بانتقاص آلهة الملك في الآية

[65] They accused them of defaming and belittling the (false) gods of the king, as is stated in the (previous) verse.

رميهم إياهم بتبديل الدين، كما قال تعالى: [إني أخاف أن يبدل دينكم أو أن
يظهر في الأرض الفساد]

[66] They accused them of changing the Religion, as Allaah says: **"Verily, I fear that he will change your religion or that mischief and evil will spread throughout the land."** [Surah Ghaafir: 26]

⁵⁸ **Translator's Note:** This was what Pharaoh told his people when Moosaa came to him with the truth from his Lord. Thus he warned them from him, accusing him of wanting to change the religion that their ruler was upon.

رمىهم إياهم بانتقاص الملك كقولهم: [ويذكر والهلك]

[67] They accused them of defaming and belittling the king (ruler), as Allaah says: **"The chiefs of Pharaoh's people said: 'Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods.'"** [Surah Al-A'raaf: 127]

- the explanation -

From the methods of the people of the Days of Ignorance, also, is that they would not be content with just complaining to the authorities and seeking revenge, but rather they would also describe the people of Faith as being troublemakers in the land, as the people said to Pharaoh:

أَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

"Will you leave Moosaa and his people to spread mischief in the land?"
[Surah Al-A'raaf: 127]

They called rectification mischief. But the truth is the opposite of this. Eemaan and Tawheed rectify the land, while disbelief, disobedience to Allaah, sins, oppression and transgression spread mischief in the land. So that which Moosaa and his people were upon was rectification, and that which Pharaoh and his people were upon was mischief. However, they reversed this, calling rectification mischief. This is always the way of the disbelievers, polytheists and hypocrites. They call the rectifiers – those who call to Allaah with knowledge, the believers who call to Monotheism and sincerity in worship – they call them mischief-makers in the land.

This is something that will always remain amongst the people until the Day of Judgement. The people of disbelief, oppression and transgression call the rectifiers troublemakers. This is something that has been passed down from the first generations – from the time of Pharaoh and his followers. But this does not harm the people of Faith, nor does it harm the people of rectification, even if they are called whatever nicknames they are given. How many times have the people of truth and the callers to Allaah been labeled with repulsive names? Imaam Muhammad bin 'Abdil-Wahhaab was called vile names – that he was a Khaarijee and that he wanted to change the people's beliefs and

declare them disbelievers, and so on and so forth. All of these accusations, lies and evils can be found in their books. This is the stance they take with anyone that tries to bring about rectification.

As for their accusing them of belittling the religion of the king, then it is as Allaah says:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرُكَ وَالْهَتَّكَ

"The chiefs of Pharaoh's people said: 'Will you leave Moosaa and his people to spread mischief in the land and to abandon you and *your gods*.'" [Surah Al- A'raaf: 127]

And He says (quoting Pharaoh):

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ

"Verily, I fear that he will change *your* religion." [Surah Ghaafir: 26]

That which the people of the Days of Ignorance and those who resemble them are upon is provoking the authorities to go against the believers and those who call to Allaah based on clear insight and a pure methodology. They do this by claiming that they are causing trouble for the authorities, their religion and their politics when they advise them and guide them to that which will bring about rectification for them and their ruler.

Allaah informs us that the followers of Pharaoh would go to him and slander Moosaa, just because he would call them to worship Allaah alone without any partners. And this was a call to his own rectification as well as the rectification of his kingdom and subjects. They would tell Pharaoh: "These individuals will corrupt the people against you, so you will no longer have any lordship or divinity over them. They will turn the people from worshipping you to worshipping Allaah."

They only did this to instigate Pharaoh by making him believe that if he left these individuals (i.e. Moosaa and his followers) alone, they would turn the people away from worshipping him, since he said to them:

أَنَا رَبُّكُمْ الْأَعْلَى

"I am your lord, most high." [Surah An-Naazi'aat: 24]

And in another *ayah*, Allaah says: (quoting from Pharaoh that he said):

مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

"I am not aware of you having a god besides me." [Surah Al-Qasas: 38]

So they interpreted the Call of the messengers as being mischief in the land, and disbelief as being rectification. But this is the opposite of the true state of affairs and it is misleading the ruler and his subjects. How numerous is this group in current times, which carries out this satanic task, leading people to fall into Hell, refrain from the rectifiers, falsify the facts and instigate the authorities. These people are evil advisors who interfere with those in authority, impeding them from accepting advice.

O Allaah, rectify the Muslim rulers and rectify their counselors and make them those who guide and are themselves guided.

As for their accusing them of belittling the gods of the king, as is stated in the *ayah*, then this aspect falls under the previous one, where Allaah mentioned in the *ayah* that the followers of Pharaoh said to him: "Will you leave Moosaa and his people to spread mischief in the land and to abandon you and your gods."

They meant by this: "Your lordship over the people and their worship of you." They told him such things as: "You have high status and you have prestige in the land. So if you leave them to call the people to Allaah, they will belittle you in front of the people and cause them to have no respect for you. So you should hasten to settle their matter so that your esteem and position could

remain in tact." This was the way they misled Pharaoh and exposed him to destruction.

Far removed are you from defects O Allaah! They themselves belittle Allaah, Lord of the heavens and the earth, but yet they do not find any fault in themselves for doing this. However, they blame Moosaa and his people whenever they advise Pharaoh and his followers and direct them toward the path to success and salvation, and to the survival and rectification of the king. This is what evil advisors do all the time and what they will continue to do forever. So it is upon the rulers to obtain righteous and sincere advisors and to beware of evil companions and those with destructive ideologies and deviant notions, for they will indeed lead them to the bottomless pit of Hell, as was the case with the advisors of Pharaoh who drove him to destruction and ruin and put themselves between him and accepting the truth.

As for their accusing them of changing the Religion, then Allaah has informed us that Pharaoh said:

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

"I fear that he (Moosaa) may change your Religion or that he may cause mischief to appear in the land." [Surah Ghaafir: 26]

Proof for their accusing them of belittling the religion of the king can be found in their statement:

وَيَذَرَكْ وَالْهَتَكَ

"...and to abandon you and your gods." [Surah Al-A'raaf: 127]

These two aspects can be found in Pharaoh's speech against Moosaa and his Call (*Da'wah*), and his warning the people not to accept it. He appeared to the people in the form of a sincere advisor to his flock – he came to them under the pretense of advice, safeguarding the religion and protecting the rectification of the land.

Pharaoh said: **"Or that he may cause mischief to appear in the land"**, and his followers said: **"Will you leave Moosaa and his people to spread mischief in the land?"** They called the rectifiers mischief-makers. What they considered to be mischief was pure monotheism and singling out of Allaah alone in worship. According to them, Shirk (polytheism) was considered rectification. The reason for this is because when the hearts become corrupted, they see the truth as falsehood and the falsehood as truth.

Who is the one who changed the religion and caused mischief to appear in the land? It was indeed Pharaoh who changed the religion of Tawheed (pure monotheism), replacing it with disbelief and polytheism.

As for Moosaa, he called to the correct religion, which Allaah created all His creation for, and which brings about rectification in the land. This is since the world cannot be rectified unless Allaah is worshipped alone and without any partner. This is the true meaning of rectification in the earth. As for Shirk (associating partners in worship with Allaah), then that is truly mischief in the earth, as is disbelief and sins.

The Sixty-Eighth Aspect: They would Praise themselves for what they didn't Have

دعواهم العمل بما عندهم من الحق، كقولهم: [تؤمن بما أنزل علينا]، مع تركهم إياه

[68] They claimed that they acted upon what was with them from the truth, as is found in His saying: **"They say: 'We believe in what was sent down to us'"** [Surah Al-Baqarah: 91], while (in reality) they abandoned it.

- the explanation -

From the characteristics of the people of the Days of Ignorance is that the Jews would claim to act upon what they were upon from truth, when they in fact abandoned it, as Allaah says:

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَأْمِنُ بِمَا أَنزَلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ

"And when it is said to them (Jews): 'Believe in what Allaah has sent down', they say: 'We believe in (only) what was sent down to us.' And they disbelieved in that which came after it, whereas it is the truth confirming what is with them." [Surah Al-Baqarah: 91]

It is held that **"what was sent down to us"** means: "What was revealed to Our Messengers from the prophets of the Tribe of Israa'eel." This is since this *ayah* was revealed concerning the Jews

"They say: 'We believe in (only) what was sent down to us'" means what was revealed to the messengers sent to the Tribe of Israa'eel, even though that which Muhammad ﷺ came with did not contradict what their messengers came with.

"And they disbelieved in that which came after it" meaning: "Everything besides it, from the books that were revealed to 'Eesaa and Muhammad."

"Whereas it is the truth confirming what is with them." So that which 'Eesaa and Muhammad ﷺ came with was in conformity with what their prophets brought, and it clarified and corrected that which they had introduced into their Book from distortions, lies, and misguidance. This is from one perspective.

From another perspective, they were not truthful in this statement of theirs. The proof for this is that they committed the following crimes mentioned in Allaah's saying:

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ . وَلَقَدْ جَاءَكُمْ
مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

"Say: "Then why have you killed the prophets of Allaah aforetime, if you indeed were believers?" And indeed Moosaa came to you with clear proofs, yet you worshipped the calf after he left, while you were wrongdoers." [Surah Al-Baqarah: 91-92]

This is a refutation against them. So Allaah refuted them with two things:

First: The message that Muhammad ﷺ came with did not contradict Moosaa's Message, which includes declaring Allaah One, singling Him out for worship, and leaving off the worship of anything apart from Him. The Qur'aan confirmed all of this.

Second: They were not being honest in even that which they claimed to believe in, since they worshipped the calf and killed the prophets (sent to them). And they said:

سَمِعْنَا وَعَصَيْنَا

"We hear and we disobey." [Surah Al-Baqarah: 93]

They also did not abide by the covenant that He took from them. This applies to every form of condemned fanaticism, such as when a person says: "I will not act on anything except for that which is in my *madh-hab* or the *madh-hab* of my Imaam." This is since a Muslim is obligated to follow the truth, regardless

of whether it is found in his *madh-hab* or the *madh-hab* of someone else, with his Imaam or some other Imaam. He must accept the truth and not adhere to the condemned form of fanaticism.

The Sixty-Ninth and Seventieth Aspect: Making Additions and Deletions to Worship above how Allaah Legislated it

الزيادة في العبادة، كفعلهم يوم عاشوراء

[69] They would make additions to their acts of worship (by innovating into them), as was done by them on the day of 'Aashooraa.

نقصهم منها، كتركهم الوقوف بعرفات

[70] They would (on the other hand) make decreases in their worship also, as was done in their abandonment of stopping at the mountain of 'Arafat.

- the explanation -

An example of how they would make additions to their (prescribed) worship is what they would do on the Day of 'Aashooraa, which is the tenth day of the sacred month of Allaah, Muharram. A great event took place on this day as it was the day in which Pharaoh and his supporters were drowned and Moosaa and his followers were saved. So it is a day in which the truth was given victory over falsehood. Moosaa fasted on this day out of thankfulness to Allaah. Fasting on this day remained prescribed in the Religion even amongst the Muslims.

This was since when the Prophet ﷺ migrated to Madeenah, he found the Jews fasting on this day. So when he asked them why they were fasting, they responded, saying: "It is the day in which Allaah saved Moosaa and his people and destroyed Pharaoh and his followers. Moosaa fasted on this day, so we too fast on this day." The Prophet ﷺ said: **"We have more of a right to Moosaa than you."**⁵⁹ So he ﷺ fasted on this day and commanded his followers to fast on this day. He ﷺ also ordered his Companions to fast a day before it or a day after it, in order to be different from the Jews.

This is what is prescribed on the Day of 'Aashooraa – and that is fasting. But as for the people of the Days of Ignorance, they made additions to the fasting, for

⁵⁹ Reported by Al-Bukhaaree (no. 2004, 3942, 3943) and Muslim (no. 1130 and 1131)

the Jews took it as a day of celebration in which they decorate their homes and adorn their women and children, considering this day to be a holiday. So they added more to it than what was originally prescribed. Therefore, adding anything to the Day of 'Aashooraa other than the fast is from the religious practices of the people of the Days of Ignorance.

The Raafidah have added to this day, considering it to be a day of grief and a day of wailing and lamentation, since it was the day in which Al-Husayn, may Allaah be pleased with him, was killed.

An example of their making decreases in worship occurred on their part when they would make Hajj. During the Days of Ignorance, they would make the pilgrimage (Hajj) to the Sacred House, since that rite still remained with them from the religion of Ibraaheem. However, they introduced many changes and polytheistic rituals into the Hajj, as was the case with stopping at the mount of 'Arafat, which Allaah has prescribed during Hajj. They would refrain from stopping at the mount of 'Arafat and instead stop at Muzdalifah. This is a decrease in worship.

When the Prophet ﷺ performed the pilgrimage (Hajj), the people thought that he would stop with them at Muzdalifah. However, he passed it and went to 'Arafat where he stopped, thus returning the Hajj to the way it had been performed by Ibraaheem. Allaah says:

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

"Then depart from the place where all the people depart." [Surah Al-Baqarah: 199]

This *ayah* is referring to 'Arafat, and serves as a refutation of the pagan Arabs who would stop at Muzdalifah.

They also added to the *talbiyyah* (the call during Hajj, which states: "*Labbaik Allaahumma Labaik, Labaika Laa shareeka laka labaik*"), saying: "...*Ilaa shareekan huwa lak, tamlukuhu wa ma maalak*." ⁶⁰

⁶⁰ **Translator's Note:** The *talbiyyah* can be translated as: "O Allaah, I am here to serve You. You have no partner, and I am here to serve You." They would add to this saying: "(You have no partner)...Except a partner who belongs to You, You own it and all that it possesses."

So whoever detracts anything from worship, he is following the religious ways of the people of the Days of Ignorance. The same goes for one who adds something in the Religion – he too is upon the religious ways of the people of the Days of Ignorance. So innovations and false notions are all from the religion of the Days of Ignorance.

The Seventy-First Aspect: Abandoning what Allaah has Obligated out of (False) Piety

تركهم الواجب ورعاً

[71] They abandoned performing obligatory matters out of (false) piety.

- *the explanation* -

This means: They would seek nearness to Allaah through the abandonment of obligatory acts, such as stopping at Muzdalifah instead of at 'Arafat, thinking that to be piety. The reason they did this was because they were inhabitants of the sacred precinct (Haram) and they felt they should not go out to 'Arafat, since it was outside of the precinct. So they abandoned the truth due to (false) piety. This was from the acts of the Days of Ignorance, and we ask Allaah to protect us.

Another example of how they would abandon the truth out of (false) piety was that they would make Tawaaf around the Ka'bah while naked. They would leave off covering their private parts – which is the truth – due to (false) piety, saying: "We will not make Tawaaf wearing garments in which we have disobeyed Allaah." ⁶¹

The same applies to everyone that abandons some part of worship out of (false) piety, such as one who doesn't give charity or perform the congregational prayer in the masjid or seek knowledge, fearing that he will be seen or heard (i.e. showing off), as we hear some people claim! This also goes for one who abandons all the other types of worship out of fear that he is showing off to the people.

⁶¹ 'Urwah said: "The people would perform Tawaaf while naked during the Days of Ignorance except for *al-Hums*. *Hums* were a people from (the tribe of) Quraysh and whoever they gave birth to. These individuals would sacrifice their garments for the people. So a man would give another man his garment to perform Tawaaf in, while a woman would give another woman her garment to perform Tawaaf in. So whoever the *Hums* did not give (a garment) to, they would have to perform Tawaaf around the Ka'bah naked..." [Reported by Al-Bukhaaree (no. 1665) and Muslim (no. no. 1219/152)]

The Seventy-Second and Seventy-Third Aspects: Seeking Nearness to Allaah by Abandoning the Good Lawful Things

تعبدھم بترك الطيبات من الرزق

[72] They performed worship by forsaking the good things that were bestowed unto them (by Allaah).

تعبدھم بترك زينة الله

[73] They performed worship by abandoning the beautification of Allaah.

- the explanation -

This means: They sought nearness to Allaah through the abandonment of the good lawful provisions bestowed on them by Allaah and the abandonment of wearing beautified garments. This is a characteristic of the Christians as well as those who resemble them such as the Sufis who ascribe themselves to Islaam. They abandon the good lawful things deeming that to be worship to Allaah. So for example, they don't marry women, they don't eat good food, and they are abstemious with regard to their food, drink and clothes. They do all this thinking that it is worship to Allaah. This is why Allaah says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

"Say: 'Who is it that has forbidden the adornment with clothes given by Allaah, which He has produced for His slaves, and the good and fine provisions?'" [Surah Al-A'raaf: 32] And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ

"O you who believe! Make not unlawful the good things (from food, drink and clothing) that Allaah has made lawful for you." [Surah Al-Maa'idah: 87]

They also made unlawful some of the beasts of cattle, whereas Allaah made the beasts of cattle lawful, as He says:

أَحَلَّتْ لَكُمْ بِهَيْمَةَ الْأَنْعَامِ

"Lawful for you are all the beasts of cattle." [Surah Al-Maa'idah: 1]

They would make some of the beasts of cattle unlawful for the sake of their idols. So Allaah revealed His saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"O you who believe! Make not unlawful the good things (from food, drink and clothing) that Allaah has made lawful for you. And do not transgress, verily, Allaah loves not those who transgress." [Surah Al-Maa'idah: 87]

So forbidding the good lawful things is from the religion of the Christian monks and it is from the religious ways of the people of the Days of Ignorance. Whoever makes unlawful something that is unanimously held to be lawful has apostated from the fold of Islaam. And if he adds to this by considering this act to be worship to Allaah, then he has fabricated a lie against Allaah. Allaah has not ordered His servants to abandon good lawful food. On the contrary, He commanded them to eat from it, saying:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

"O Messengers! Eat from the good lawful things and do righteous deeds." [Surah Al-Mu'minoon: 51]

Once when a group of individuals at the time of the Prophet intended to do this (i.e. abandon lawful things intending worship to Allaah), the Prophet ﷺ became angry with them.

As for their performing worship by abandoning the beautification of Allaah, this means that they sought nearness to Allaah by way of abandoning their

adornment through garments. This was such that they would make Tawaaf around the House of Allaah (Ka'bah) while naked. So Allaah refuted them by saying:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ

"Say: 'Who is it that has forbidden the adornment (with clothes) given by Allaah?'" [Surah Al-A'raaf: 32]

This *ayah* means: What is your proof for what you are doing, like abandoning clothes, beautification, and leaving off the good lawful things that have been provided to you (by Allaah)? This is since making something unlawful requires proof. The foundation with regard to clothing, food and drinks is that they are permissible (unless specifically forbidden), since Allaah has created these things for His servants.

Also, the Prophet ﷺ said in an authentic hadeeth: **"Verily, Allaah is beautiful and He loves beauty."**⁶² Therefore, abandoning the beautification of oneself out of piety is not from the Religion of Islaam. So one should adorn himself with fine garments and eat from the lawful good foods and give thanks to Allaah. In a hadeeth, the Prophet ﷺ said: **"Verily when Allaah bestows a blessing on His servant, He loves to see the effect of His blessing appear on him."**⁶³ However, this should be done without showing extravagance and haughtiness. The Prophet ﷺ used to beautify his body and clothing garments, and he would increase this beautification specifically when going out to meet delegations.

⁶² Reported by Muslim (no. 91/147)

⁶³ Reported by At-Tirmidhee (5/123-124, no. 2824) who said: "This is a *hasan* hadeeth." Al-Albaanee also declared it *hasan* in *Saheeh al-Jaami'* (no. 1887)

The Seventy-Fourth Aspect: Calling People to Misguidance

دعوتهم الناس إلى الضلال بغير علم

[74] They called the people to misguidance, without any knowledge.

- the explanation -

Calling to Allaah without knowledge is from the actions of the people of the Days of Ignorance. Allaah has commanded us to call to His Way with clear insight (i.e. knowledge), wisdom, fair preaching, and disputing in the best of manners.

Their "calling people to misguidance" means that they would encourage the people to oppose the truth. Allaah says:

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ

"And those who disbelieve say to those who believe: 'Follow our way and we will indeed bear your sins.'" [Surah Al-'Ankaboot: 12]

They would call them to Shirk (polytheism) and to making the lawful unlawful and unlawful lawful without any proof. And they would call them to things for which Allaah sent down no authority. So they are callers to misguidance. As for the callers to truth, they are the ones who call to what Allaah has revealed and legislated.

Among those who call to misguidance today are those individuals that call the people to Shirk (associating partners in worship with Allaah) and to the worship of shrines and graves. They call the people to innovations and newly introduced matters in the Religion, for which Allaah sent down no authority.

These individuals write articles, author books and give talks, calling the people to revive innovations and novelties (in the Religion). They are the ones who call the people to making everything permissible, to sinfulness and to the disobedience of Allaah. Anyone who calls to these things are callers to

misguidance and Allaah has warned us about them and about following their path, as He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back from your Faith as losers." [Surah Aali 'Imraan: 149]

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

"O you who believe! If you obey a group of those who were given the Scripture (i.e. Jews and Christians), they would indeed render you disbelievers after you have believed." [Surah Aali 'Imraan: 100]

And Allaah says:

أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ

"They are the ones who call to the Hellfire, while Allaah calls to Paradise." [Surah Al-Baqarah: 221]

And Allaah says:

وَإِن تُطِيعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ
إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

"And if you obey most of those on earth, they will mislead you far away from Allaah's Path. They follow nothing but conjecture, and they do nothing but lie." [Surah Al-An'aam: 116]

So Allaah clarifies that the disbelievers – in spite of their various religions, past and present – strive hard to call the people to misguidance in every era and every location, as Allaah says:

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

"They wish that you would disbelieve as they disbelieve, so that then you would become equal." [Surah An-Nisaa: 89]

The Seventy-Fifth Aspect: Calling the People to Disbelief Knowingly

دعوتهم إياهم إلى الكفر مع العلم

[75] They called the people to disbelief knowingly.

- the explanation -

This is another category of people from those who call to misguidance – and they are the ones who call the people to turn away from the truth, whilst being fully aware of it, out of spite and arrogance. The first group (mentioned previously) calls the people to falsehood whilst *not* being aware of the truth. However, both categories (of callers) are extremely dangerous. They don't come out telling the people: "Disbelieve!" Rather, they come to them in a manner that is beautified and decorated – the outer part of it appears good, while the inner part of it is disbelief. Such are those who call to misguidance.

The Devil came to the people of Nooh when he found them grieving over their righteous men who had passed away. He came to them under the guise of the religion, saying to them: "Create images of these men so that when you see them, you will be incited to perform worship and you will remember their conditions, their righteousness, and their religious ways, and thus be encouraged to perform worship."

So he approached them in the form of advising them and using the religion as his cover. But he intended to make these images become their idols in the end. And they eventually did become idols. When the people of knowledge died and that generation passed away, another ignorant and unaware generation came after them. So the Devil told them: "Your forefathers only constructed these idols for the purpose of worshipping them, and they would seek rain through them." So the people began to worship these idols apart from Allaah.

This is the same approach used by the callers to misguidance – they do not confront the people calling them to open evil. Rather, they only come to the people in a manner that is beautified and adorned. Then in the end, their true intention comes to pass. When the callers to misguidance call the people to polytheism by way of worshipping graves, they do not tell them: "Worship

them." Instead, they say to them: "They were righteous and pious people. They held a high position with Allaah. So you should seek nearness to them in order that they may bring you close to Allaah and serve as intermediaries and mediators for you before Allaah."

So they come to them using this same argument, which is love for the righteous people and taking them as intermediaries before Allaah. And as a result of this satanic deception, the people have turned to worshipping graves and shrines and to committing Shirk.

Therefore, the callers to disbelief invite the people using various methods, which possess no apparent areas of objection in them. It is only the people of knowledge and clear insight who are aware of their nature. It is clear from these two aspects that those who call to misguidance are divided into two categories:

The First: calls the people to misguidance, without knowledge, while

The Second: calls the people to oppose the truth, whilst knowing it.

The first category is astray whereas the second one is sinful.

The Seventy-Sixth Aspect: Employing Great Plots to Establish Shirk and Repel the Truth

المكر الكبار، كفعل قوم نوح

[76] They would utilize great plots (against the prophets), as was done by the people of Nooh.

- the explanation -

Al-Makr (plot) means: Making a way towards achieving something disliked through subtle means. It is of two types: A good form of plotting and an evil form of plotting.

The evil plot means: Utilizing subtle schemes to bring about evil to one who doesn't deserve it. Allaah says about the people of Nooh:

وَمَكْرُوا مَكْرًا كَبِيرًا . وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا
تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا . وَقَدْ
أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

"And they plotted a mighty plot. And they said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwaa', nor Yagooth, nor Ya'ooq, nor Nasr. And indeed they led many people astray.'" [Surah Nooh: 22-24]

They would employ mighty plots against people by way of these schemes and these vile tactics, which they would use to call them to Shirk. So when the call to Tawheed came to them, they warned them against it, saying: "These people only want to take leadership over you and gain mastery over you."

So making something ugly appear beautiful to the people and making something beautiful appear ugly to them is part of this mighty plotting, which the callers to misguidance, past and present, will always employ in order to turn the people away from the truth to falsehood and to take them out from the light into darkness.

This is as Allaah says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَئِكَ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"Allaah is the Protector of those who believe. He brings them out from the darkness into the light. But as for those who disbelieve, their supporters are false deities – they bring them out from the light into the darkness. Those are the dwellers of the Fire and they will abide therein forever." [Surah Al-Baqarah: 257]

And He says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ
يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْ زُفِّرُهُمْ وَمَا يُقْنَرُونَ

"And so We have appointed for every Prophet enemies – (from) devils among mankind and Jinn – inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it. So leave them alone with their fabrications." [Surah Al-An'aam: 112]

This means: Abandon them and their lies and do not pay attention to them. This *ayah* contains a prohibition of giving one's attention to the callers of misguidance, unless it is for the purpose of learning what their falsehood is in order to refute it.

**The Seventy-Seventh Aspect:
Following one who is not Fit to be Followed**

أَن أُنْمَتَهُمْ إِمَّا عَالِمٌ فَاجِرٌ وَإِمَّا عَابِدٌ جَاهِلٌ، كَمَا فِي قَوْلِهِ: [وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرَفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ . وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ . أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ عِلْمَ مَا يَسْرُونَ وَمَا يَعْلَنُونَ . وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَاتِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ]

[77] Their leaders consisted of two types: Either he was an evil scholar or he was an ignorant worshipper. This is as Allaah says: **"Do you (believers) covet that they (Jewish Rabbis) will believe in your religion, in spite of the fact that a party of them (Rabbis) used to hear the Word of Allaah (i.e. Torah), then they would change it knowingly after they had understood it. And when they (Jews) meet those who believe (Muslims), they say: 'We believe.' But when they meet one another in privacy, they say: 'Shall you (Jews) tell them (Muslims) what Allaah has revealed to you, so that they may argue with you about it before their Lord. Have you (Jews) then no understanding?' Know they not that Allaah knows what they conceal and what they reveal. And there are among them (Jewish Rabbis), unlettered people who know not the Book, but only rely on false hopes. They do nothing but guess."** [Surah Al-Baqarah: 75-78]

- the explanation -

The role model in the eyes of the people of the Days of Ignorance, i.e. the Jews, Christians and others, was either a wicked scholar – who is one who doesn't act upon his knowledge like the Jewish Rabbis – or an ignorant worshipper – who is one who does deeds without knowledge like the Christian monks. Allaah says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

"They took their Rabbis and monks as lords besides Allaah." [Surah At-Tawbah: 31]

These individuals would make the unlawful lawful for them and make the lawful unlawful, and the people would obey them in that. Allaah says in Surah Al-Baqarah:

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ
اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

"Do you hope that they will believe in your Religion in spite of the fact that a group among them would hear the Word of Allaah and then distort it after having understood it, while they are fully aware of what they do?" [Surah al-Baqarah: 75]

The part of the *ayah*: **"...in spite of the fact that a group among them would hear the Word of Allaah and then distort it..."** refers to the evil scholars. They would hear the Word of Allaah, i.e. the Torah, learn it and study it, then **"distort it"**, meaning: They would change its wording and meaning. **"After having understood it, while they are fully aware of what they do"** means: After they were aware of its correct wording and meaning. They did this for the sake of fulfilling their desires, objectives and whims. An example of this can be found in the story of the adulterer during the time of the Prophet ﷺ.

There was a Jewish man that had committed adultery with a Jewish woman in Madeenah. The people told him to go to this man, i.e. Muhammad ﷺ, since they knew that the Torah ordered that the adulterer be stoned to death and these people did not want them to be stoned. They felt that perhaps the Prophet would issue them a ruling that was lighter than stoning. So they went to him ﷺ seeking the ruling on these two adulterers. The Messenger of Allaah ﷺ said: **"You can't find anything in the Torah concerning what should be done with one who commits adultery?"** And in another narration, he ﷺ said: **"You can't find anything in the Torah on the subject of stoning?"** They told him: **"The Torah states that we should paint their faces black, mount them on donkeys and make them ride around in the marketplaces. So the Prophet ﷺ asked 'Abdullaah bin Salaam about this, since he used to be one of their Rabbis, i.e. scholars, prior to accepting Islaam. He ﷺ said: "They have lied, O Messenger of Allaah."** So the Prophet ﷺ requested a copy of the Torah from them. When they presented it to him, Ibn Suriyaa placed his finger over the verse about stoning. So 'Abdullaah bin Salaam told him: **"Lift up your finger."**

When he removed his finger, behold, they found the verse concerning stoning recorded in the Torah. So the Prophet ﷺ ordered the two adulterers to be taken into custody and they were stoned until they died.⁶⁴

This is an example of how their scholars would distort the Words of Allaah, and how they would lie upon Allaah and conceal His Laws.

Another example of their distortion is when Allaah ordered them to **"enter the gate in prostration and say: 'Hitta.'"**⁶⁵ Meaning: **"Forgive us our sins."**

They replaced the word **"Hitta"** with the word **"Hinta"** (wheat), adding the letter **"n"** to it. So they added to the Speech of Allaah that which was not part of it.

Tahreef (distortion) means: Making additions or subtractions to the Book of Allaah or interpreting it in other than its correct meaning. This is the definition of *Tahreef*. *Tahreef* (distortion) can either occur in the wording or in the meaning. It is practiced by everyone that tries to interpret the Qur'aan or the *ahaadeeth* with other than their correct meanings in order to support his *madh-hab*, follow his desires or attain his objective. Allaah says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

"And when they meet those who believe, they say: 'We believe.'" [Surah Al-Baqarah: 76] This is hypocrisy. Hypocrisy and distorting the texts is the way of the Jews.

Then Allaah said after that:

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

"And there are among them (i.e. the Jews), unlettered people, who know not the Book, but only rely on false hopes. They are only guessing." [Surah Al-Baqarah: 78]

⁶⁴ Reported by Al-Bukhaaree (no. 3635, 4556, 6819, 7543) and Muslim (no. 1699, 1700)

⁶⁵ Surah Al-Baqarah: 58

This *ayah* is in reference to the ignorant worshippers (among the Jews), who read the Torah but do not understand its meaning, so they take other ignorant people as their (religious) leaders. Therefore, it is not permissible to follow the example of anyone except for a scholar that acts on his knowledge. They are known as the Rabbaniyoon (enlightened scholars). Likewise, one should not follow the example of ignorant worshippers, even if they have piety and lots of worship, since it is not done in the correct manner nor in accordance with the guidance from Allaah.

The Seventy-Eighth Aspect: Contradictions in One's Love for Allaah

دعواهم محبة الله مع تركهم شرعه، فطالبهم الله بقوله: [إن كنتم تحبون الله]

[78] They claimed to love Allaah, even though they abandoned His Divine Laws. So Allaah tested them by saying: "Say (O Muhammad): 'If you truly love Allaah, then follow me, Allaah will love you and forgive you your sins.'" [Surah Aali 'Imraan: 31]

- the explanation -

From the misguidance of the Jews and those who resemble them is that they would claim to love Allaah in spite of opposing His Commandments. The sign that shows one has true love for Allaah is that he follows His Commands, as the poet said:

"Verily a person obeys the one whom he loves."

This meaning can also be found in Allaah's statement:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"Say (O Muhammad): 'If you truly love Allaah, then follow me, Allaah will love you.'" [Surah Aali 'Imraan: 31]

The Jews and the Christians say:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

"We are the children of Allaah and His loved ones." [Surah Al-Maa'idah: 18]

But in spite of this, they would oppose Allaah's Legislation. This shows that they are dishonest in what they claim. So Allaah requested them to establish the proof for the love they claim they have for Him. And that is by following

His Messenger, Muhammad ﷺ. So if they fail to do this, their dishonesty will become apparent.

This is the same with the Sufis – they establish their religion upon the basis that they love Allaah, saying "Worship means love. We do not worship Allaah out of fear from His Fire nor hoping for His Paradise. Rather, we worship Him because we love Him." On top of the fact that they oppose Allaah's Legislation, they also do not follow the Messenger ﷺ. Instead they only follow their "sheikhs" and the leaders of the (Sufi) orders to whom they have given their full allegiance to hear and obey. They do not oppose any of their commands no matter what they order them to do. This is to the point that they say: "Verily, the *mureed* (Sufi seeker) with respect to his sheikh (spiritual leader) is like a dead person before the one who bathes his body (prior to his funeral) – He has no free choice nor does he have any option other than what his sheikh decides." So where is the following of the Messenger in this? This shows that they are dishonest in their claim to love Allaah.

This is why Allaah challenges those who claim to love Him with this *ayah*: **"Say (O Muhammad): 'If you truly love Allaah, then follow me, Allaah will love you.'"**

So the sign that one truly loves Allaah is his following of His Messenger ﷺ. Therefore, if this characteristic is found in someone, then he is truthful in his claim to love Allaah. And whoever lacks this characteristic, i.e. following the Messenger, then he is dishonest in his claim. Allaah has informed us of the proof of one's love for Allaah, as well as its fruit. The proof that one loves Allaah is that he follows His Messenger ﷺ, and the fruit of this action is that he will achieve Allaah's love and the forgiveness of his sins.

This also applies to everyone that claims to love the Messenger of Allaah ﷺ but doesn't follow him (i.e. his Sunnah), such as those who claim to love the Prophet ﷺ and write in newspapers and magazines: "Teach your children to love the Messenger of Allaah ﷺ", but yet they commit innovations and celebrate his ﷺ birthday, whereas the Prophet ﷺ has forbidden innovations. So they claim to love him ﷺ but yet they oppose him by introducing innovations and false notions into the Religion.

The Seventy-Ninth Aspect: Relying on False Hopes

تمنيهم الأماني الكاذبة، كقولهم: [لن تمسنا النار إلا أياما معدودة]، وقولهم: [لن يدخل الجنة إلا من كان هوداً أو نصارى]

[79] They held onto false hopes, such as by their saying: **"The Hellfire will not touch us, except for a limited number of days."** [Surah Al-Baqarah: 80] And their saying: **"None shall enter Paradise unless he is a Jew or a Christian."** [Surah Al-Baqarah: 111]

- the explanation -

The Jews and the Christians rely on false hopes, and they hold Allaah obliged to carry out these hopes, as Allaah mentioned that they said:

لن تَمَسَّنَا النَّارُ إِلَّا أَيَّاماً مَّعْدُودَةً

"The Hellfire will not touch us, except for a limited number of days." [Surah Al-Baqarah: 80]

These are days which they hoped would pass by fast, according to their claims. So Allaah refuted them by saying:

قُلْ أَتُخَذُّمُ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ . بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"Say: 'Have you taken a covenant from Allaah, such that Allaah will never break His covenant? Or is that you say of Allaah that which you know not?' And those who believe and do righteous deeds, they are the inhabitants of Paradise, wherein they will dwell forever." [Surah Al-Baqarah: 80-81]

This is a refutation of their claim: **"The Hellfire will not touch us, except for a limited number of days."** [Surah Al-Baqarah: 80]

Likewise, Allaah refuted them in Surah Aali 'Imraan, where He said:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ . ذَلِكَ
بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي
دِينِهِمْ مَا كَانُوا يَفْتَرُونَ . فَكَيْفَ إِذَا جُمِعْنَا لَهُم لَيَوْمٍ لَا رَيْبَ
فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

"Have you not seen those who have been given a portion of the Scripture? They are called to the Book of Allaah to settle their dispute, but a party from them turns away, while rejecting it. This is because they say: 'The Fire shall not touch us except for a number of days.' And that which they used to invent regarding their religion has deceived them. How (will it be) when We gather them together on the Day about which there is no doubt, and each person will be paid in full what he has earned? And they will not be dealt with unjustly." [Surah Aali 'Imraan: 23-25]

And Allaah says:

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلَ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ
لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا . وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِّن
ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

"It will not be in accordance with your hopes (O Muslims) or those of the People of the Scripture. Whoever does evil will have the recompense thereof, and he will not find any protector or helper besides Allaah. And whoever does righteous deeds, male or female, while being a true believer -- they are the ones who will enter Paradise. And not the least injustice, even the size of a speck (on the back of a date-stone) will be done to them." [Surah An-Nisaa: 123-124]

The Eightieth Aspect: Extremism with regard to individuals

اتخاذ قبور أنبيائهم وصالحهم مساجد

[80] They took the graves of their prophets and righteous people as places of worship (*masaajid*).⁶⁶

- the explanation -

From that which the people of the Days of Ignorance, such as the People of the Scripture (i.e. Jews and Christians) and others, were upon was: Taking the graves of their prophets and righteous people as places of prayer. This practice continues to occur with the Jews and the Christians, as well as the pagan Arabs and those who ascribe themselves to Islaam yet worship graves and shrines.

The People of the Book (i.e. Jews and Christians) were the first to do this. The Prophet ﷺ said: **"Verily, those who came before you would take graves as places of prayer. So do not take the graves as places of prayer!"** This means that they would take those places as areas in which they would pray, and this was prohibited since praying at these places may eventually lead to worshipping them. Even if the person praying is doing this act for the sake of Allaah, if he prays by a grave, this is a means that leads to eventually worshipping it. So how much more so if he supplicates to the one in the grave to aid and assist him, as is done nowadays at the gravesites? This is from the religious practices of the people of the Days of Ignorance, such as the Jews, Christians and others.

Umm Salamah and Umm Habeebah, may Allaah be pleased with them, informed the Prophet ﷺ of the churches they saw while in the lands of Abyssinia and the images inside them. This was when Umm Salamah and Umm Habeebah had performed the first migration (Hijrah) to Abyssinia with their (first) husbands. They saw churches that were vastly adorned and which had images in them, so they mentioned this to the Prophet ﷺ, who said: **"These are a people who when a righteous man or a pious worshipper**

⁶⁶ **Translator's Note:** 'Aa'ishah, *radyAllaahu 'anhaa*, reported that the Prophet ﷺ said during the sickness from which he died of: **"May Allaah curse the Jews and the Christians, they took the graves of their prophets as *masaajid* (places of worship)."** [Reported by Al-Bukhaaree (3/159), Muslim (2/67) and Ahmad (6/80)]

would die amongst them, would construct a place of prayer over his grave, and create these images in it. These individuals are the worst of creation in the sight of Allaah."⁶⁷

So it was from the religious practices of the people of the Days of Ignorance to take the righteous and pious people as lords besides Allaah, thinking that these individuals brought them closer to Him and that they would intercede on their behalf before Allaah, as Allaah says:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

"And they worship apart from Allaah that which doesn't harm them or benefit them, and they say: 'These are our intercessors before Allaah.'" [Surah Yoonus: 18] And He says:

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

"And those who take associates apart from Him (say): 'We worship them only so that they may bring us nearer to Allaah.'" [Surah Az-Zumar: 3]

These people do not believe that these individuals have divine abilities and that they possess the power to create, grant provision, bring life and cause death. Rather, they acknowledge that these characteristics are specific for Allaah alone. They only take them as intermediaries and intercessors between them and Allaah. Because of this, they direct some forms of worship to them so that they may bring them closer to Allaah. This was the religious practice of the people of the Days of Ignorance, and it is the same thing that those who worship graves today are upon. We ask Allaah to save and protect us!

From the extremism that is performed towards graves and their inhabitants is building structures over them, placing lights on them, putting covers over them, writing words on them, as well as all the other apparent forms of extremism that are committed at gravesites. This is why the Messenger of Allaah ﷺ forbade all of that.

⁶⁷ Reported by Al-Bukhaaree (no. 427, 434, 1341) and Muslim (no. 528)

The Eighty-First Aspect: Extremism with regard to the Landmarks of the Prophets

اتخاذ آثار أنبياءهم مساجد كما ذكر عن عمر

[81] They took the landmarks of their prophets (i.e. places where they had sat or prayed in) as places of worship, as has been narrated on 'Umar. ⁶⁸

- the explanation -

From the religious practices of the People of the Days of Ignorance is: Taking the landmarks of their prophets as places of worship, meaning they would pray at these places seeking blessings from them. The difference between this aspect and the one before it is that the prior aspect concerns extremism with regard to individuals while this aspect concerns extremism with regard to the landmarks of individuals.

The word *athaar* is the plural of *athar*, and that stands for a place in which a prophet sat or prayed. They would seek out these areas and perform worship to Allaah in them, thinking that praying in these places had a special merit. This is similar to those who nowadays go to the cave of Haraa, since the Prophet ﷺ would go there to worship prior to receiving revelation. So they go to this place in order to pray and supplicate in it. However, the Prophet ﷺ would not visit it after receiving revelation, nor did any of his noble Companions go to the cave of Haraa because they knew that this was not legislated in the Religion.

They also go to visit the cave of Thawr, which the Prophet ﷺ hid in prior to the Hijrah, and they pray in it and leave incense in it. At times, they even throw money into it!

All of this is from the religious practices of the people of the Days of Ignorance. They are the ones who magnify the landmarks of their prophets.

⁶⁸ **Translator's Note:** During the time of 'Umar Ibn Al-Khattaab's Khilaafah, the people began to perform their prayer at the place of 'Aqabah, the historic site where the Companions had given their oath of allegiance to the Prophet ﷺ. So 'Umar had the tree cut down since the tree had no benefit and to prevent the people from taking this mark of the Prophet as a place of worship. [Saheeh Al-Bukhaaree]

This is why when 'Umar saw people going to the tree under which allegiance to the Prophet was made, he said: "Verily, that which destroyed those who came before you was the fact that they would seek after the landmarks of their prophets." Then he ordered the tree to be cut down. The Prophet ﷺ did not intend for these places to be legislated (as places of worship) in the Religion. But as for the places that he did in fact intend to be legislated (as places of worship) in the Religion, then it is such as when he prayed at the place of Ibraaheem, acting upon Allaah's statement:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

"And take you (people), the place (where he stood when he built the Ka'bah) of Ibraaheem as a place of prayer." [Surah Al-Baqarah: 125]

Prayer was legislated in this place in accordance with following the way of the Prophet ﷺ. As for his sitting in the cave of Haraa or in the cave of Thawr or his sitting on the road between Makkah and Madeenah for resting, then he ﷺ did not do this in order to make these places legislated (for worship) in the Religion. Rather, he only did it out of coincidence and for need's sake.

So we must differentiate between this and that. Those places that the Prophet ﷺ did not intend to be legislated (for worship) in the Religion, but rather, which he just passed by or sat in, under normal circumstances or in order to rest or because the time for prayer came upon him without him intentionally setting out to pray there – These areas in which the Messenger of Allaah ﷺ prayed in must not be taken as places of prayer. This is since he didn't pray there intentionally. Rather, he only prayed there because the time for prayer came upon him while he was at this place, so he prayed in it. This place holds the same status as any other place on earth – it has no special advantages or merits. And this is also because if you seek after these places, it will only cause idolatry to come about in the end, since the people will eventually seek blessing from these places and set out specifically for these places from far away, traveling to them. And so as a result of this, the same thing will happen as that which occurred to the previous nations, and that was Shirk (polytheism).

And perhaps this may even go so far as structures being built on top of these places. There can be found some people today who request this, saying: "Build structures over these landmarks where the Messenger ﷺ passed by and sat in.

Build something over these places so that we could be reminded." This is a baseless statement. We must not do anything that our pious predecessors did not do. If this were something legislated in the Religion, the Companions (of Allaah's Messenger ﷺ), their successors, and those who came after them, would have preceded us in doing it. The nations (before us) were not destroyed except because of doing these types of actions.

So reviving the landmarks of highly esteemed people eventually leads to idolatry, like what happened with the people of Nooh and the previous nations. It should not be said that people today are conscious of their Religion, so there is no need to fear for them. This is since perhaps ignorant generations may succeed them and the Devil may beautify idolatry to them. And it is also because no one is safe from *fitnah* (trials and calamities), as even the *khaleel* (close friend) of Allaah, Ibraaheem, said:

وَأَجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

"And keep me and my sons away from worshipping idols." [Surah Ibraaheem: 35]

The Eighty-Second Aspect: Adhering to the Means of Shirk

اتخاذ السُّرَج على القبور

[82] They placed lamps upon the graves.

- the explanation -

This means they would put lights, lanterns, lamps and burning flames in the form of candles at the gravesites to assist in visiting them. This is not permissible because it is one of the things that leads to Shirk (polytheism). If people need light in order to bury a dead person, they should bring a lamp or a lantern with them in accordance with their need for it. But as for deliberately placing lampposts and light-stands in the cemetery, then this is forbidden.

The Prophet ﷺ said: **"May Allaah curse the women that visit graves and those who take these graves as places of worship and light-posts."**⁶⁹ This hadeeth is in the *Sunan* collections.

The Prophet's ﷺ cursing the women who visit graves proves that women are prohibited from visiting the graveyards. Visiting graves is an act specific for men. The mention of the curse also indicates that a woman's visiting graves is one of the major sins.

In the hadeeth, the Prophet ﷺ also cursed those who take graves as places of worship. This refers to those who: (1) intentionally set out to pray in these places, or those who (2) build mosques over them, and this is worse, or those who (3) place lights on them, since this is a means that leads to Shirk (polytheism), as these graves may eventually become worshipped and supplicated to apart from Allaah.

So graves should be left in the same manner as the graves of the Companions were during the lifetime of the Prophet ﷺ – they were not lighted nor was any structure built over them. They should be left alone as they are in their original

⁶⁹ Reported by Abu Dawood (3/362, no. 3236) and At-Tirmidhee (2/136, no. 320) who said: "The hadeeth of Ibn 'Abbaas is *hasan* (sound)." Al-Albaanee authenticated it in *Saheeh al-Jaami* (no. 5109)

state and raised only the length of a foot above the ground. Also, a mark may be placed on the grave so that it may be known that a cadaver lies there. But there must be nothing beyond this. The Prophet ﷺ told 'Alee bin Abee Taalib رضي الله عنه: **"Do not pass by any elevated grave except that you level it."**⁷⁰ This means: That you terminate its elevation by leveling it to the ground. This is since if the graves are raised and elevated, it will encourage the ignorant people to seek after them, since Shirk enters the hearts of the ignorant as quickly as floods go down slopes since the devils amongst mankind and jinn beautify these things to the people and test them with that.

So if a grave does not contain anything that will turn people's attention to it, such that it is not known if this is the grave of a prophet or someone else, then this is farther from *fitnah*. But as for it being specifically sought out, glorified, structures and decorations placed on it and lights set upon it, this will draw people's attention towards it. And the ignorant ones will say: "These things weren't done to this grave except for an underlying reason." So they will intentionally seek out this grave to worship it.

Therefore, it is an obligation to follow the Prophet's ﷺ guidance with regard to graves, which is free from extremism, the building of structures, the lighting of lamps, writing on them, painting them white or other than that. They must be just as the graves were during the time of the Prophet ﷺ.

⁷⁰ Reported by Muslim (no. 969)

The Eighty-Third Aspect: Devotion to the Graves

اتخاذها أعياداً

[83] They took these places (gravesites) as locations for celebrating holidays.

- the explanation -

Al-A'yaad (celebrations) is the plural of *'eid*, and it literally means that which is repetitive and continuous. It is divided into two categories:

First: Celebration related to time, such as the celebrations of Ramadaan and Adhaa.

Second: Celebration related to location, such as a place where the people gather throughout the year, or on a weekly and monthly basis, for the purpose of performing worship.

The Prophet ﷺ said: **"Do not make my grave an 'eid..."** – meaning a place to gather around, to devote oneself to and to frequent often. He ﷺ went on saying: **"...And send Salaat on me wherever you may be, for indeed your Salaat will reach me."**⁷¹ So sending *Salaat* on the Messenger ﷺ is not restricted to just his gravesite, rather, you can send *Salaat* on him from any place in the east or the west. Send your *Salaat* on the Prophet from any location and it will be conveyed to him.

So continuously visiting the Prophet's grave and gathering at it is a form of taking it as a place of celebration, and this leads to Shirk. The people of the Days of Ignorance took the graves of their righteous people as places of celebration, gathering around them and devoting their time to them. The same thing occurs today at the gravesites of Al-Badawee and so on. People from everywhere come to visit it, sitting by it and setting up tents around it. They slaughter animals as sacrifices to the gravesite of Al-Badawee and reside there for a number of days. This is from the religious practices of the Days of

⁷¹ Reported by Abu Dawood (2/366, no. 2542) and authenticated by Al-Albaanee in *Saheeh al-Jaami'* (no. 7226)

Ignorance. If it is forbidden from gathering around and frequenting the grave of the Messenger of Allaah, then what about the grave of someone else? He ﷺ only forbade it because it is one of the ways that lead to Shirk.

A man once asked the Prophet ﷺ about an oath he had made in the past in which he promised to slaughter camels at Bawaanah – the name of a place. So the Prophet ﷺ told him: **"Can there be found in that place one of the idols from the Days of Ignorance that was worshipped?"** The man said: "No." So the Prophet ﷺ said: **"Can there be found in that place one of their celebrations – i.e. gatherings places – in which they would gather?"** He said: "No." The Prophet ﷺ said: **"Fulfill your oath, for indeed you are only not obligated to fulfill a vow if it entails disobedience to Allaah and if it is in that which the son of Aadam has no power over."** ⁷²

The part that applies here is his ﷺ saying: **"Can there be found in that place one of their celebrations?"** He ﷺ meant by this a celebration related to location. This shows that it is not permissible to reserve any specific place for worship except for those places that Allaah and His Messenger ﷺ have specified, such as the *masaajid* and the precincts of Hajj and 'Umrah. As for everything apart from these, then the whole earth is equal (in terms of not being specified for worship), as the Prophet ﷺ said: **"The earth was made a place of prayer and purification for me."** ⁷³

⁷² Reported by Abu Dawood (3/394, no. 3313)

⁷³ Reported by Al-Bukhaaree (no. 335, 438) and Muslim (no. 521, 522, 523)

The Eighty-Fourth Aspect: Seeking Nearness to Allaah by Performing Sacrifices at the Gravesites

الذبح عند القبور

[84] They performed sacrifices (of animals) at the gravesites.

- *the explanation* -

Allaah says:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

"So turn in prayer to your Lord and offer the sacrifice (to Allaah alone)."
[Surah Al-Kawthar: 2]

And He says:

**مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ . قُلْ إِنَّ
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ**

"...The religion of Ibraaheem, which was pure and monotheistic, and he was not from the polytheists. Say: 'Verily, my prayer, my sacrifice, my living and my dying are for Allaah, Lord of all that exists.'" [Surah Al-An'aam: 161-162]

If one sacrifices animals while at the gravesites intending to glorify them, this is major Shirk. And if it is done in order to glorify Allaah, but yet while at a gravesite, and the one doing it thinks that this is legislated, then this is an innovation and a means that leads to Shirk.

So it is not permissible to slaughter animals while at the gravesites, even if the one performing the sacrifice doesn't believe in the graves, but is just performing the sacrifice for the sake of Allaah. This is since if the people become accustomed to slaughtering at the gravesites, this will lead them to worshipping the graves apart from Allaah. The same goes for performing

sacrifices for the Jinn in order to repel their harm or for healing treatment - this is associating partners with Allaah.

As for performing a sacrifice for the sake of eating or slaughtering an animal to host a guest, while mentioning the name of Allaah over it, then there is nothing wrong with this, since this is a customary practice and not considered worship.

As for slaughtering an animal for the Day of Adhaa or for an 'Aqeeqah or performing a sacrifice by which one intends worship, then this is considered worship to Allaah. So one must not perform a sacrifice to a created being, intending worship by it, nor should he perform a sacrifice at the gravesite of a created being, since this will eventually lead to worshipping it.

**The Eighty-Fifth and Eighty-Sixth Aspect:
Preserving the Landmarks of Prestigious People**

التبرك بآثار المعظمين، كدار الندوة، وافتخار من كانت تحت يده بذلك، كما
قيل لحكيم بن حزام: بعث مكرمة قريش؟! فقال: ذهبت المكارم إلا التقوى

[86] They glorified the landmarks and relics of their (deceased) prestigious and revered ones, such as was the case with the central town meeting hall (*Daar an-Nadwah*). Those who were in its power used to brag and boast about it, as it was said to Hakeem bin Hizaam (when he sold *Daar an-Nadwah*): "You have sold the honor of Quraysh." So he said: "All honor has passed away except that of piety (*Taqwaa*)."

- the explanation -

Glorifying the landmarks of prestigious people, such as scholars, kings or presidents is done by way of restoring, repairing and preserving them. Such acts are means that lead to Shirk. This is from the religious practices of the people of the Days of Ignorance. This is since there will come a generation afterward that will say - or the Devil will say to them: "Your forefathers only preserved these relics because they have blessing and good in them." So they will start worshipping them apart from Allaah, since the first generation is the one that prepared the means for them. This was done by the Devil with the people of Nooh when he ordered them to create images of their righteous people for the sake of encouraging them to perform worship

So they established this thing with a good intention. However, afterward, a generation that was ignorant and not aware of the reason came and began to worship them. This is an act from the people of the Days of Ignorance. They are the ones who glorify the relics of the prestigious people, preserving and safeguarding them. Then these relics are later worshipped apart from Allaah even if it happens a long time afterward.

So no one should say: "The people today are upon a correct religion and upon Tawheed."

We say: We should not limit our sights to just the present time. Rather, we must also look at the future. Even though those alive today are not safe from fitnah, the future is worse.

So it is not permissible to give these relics importance. Nothing destroyed the nations of the past except this kind of action, which is that they would glorify the relics of their prestigious people to the point that they turned to idols in the future. So the Muslims must be extremely cautious of this matter.

The author mentioned an example of this, which was Daar an-Nadwah in Makkah. This was a place where the higher class elites from the Quraysh would congregate to consult with one another about important matters.

When Islaam came and the period of the Days of Ignorance came to an end, the building of Daar an-Nadwah continued to remain as it was. This was up to the time of (the Khilaafah of) Mu'aawiyah رضي الله عنه, when it was bought for residential purposes to be used for inhabitants, and so it was changed from its original appearance. The building was purchased from Hakeem bin Hizaam رضي الله عنه. The people blamed Hakeem for this, saying: "Why did you sell this relic, which is from the landmarks of our predecessors?" And they said: "You have sold the honor of the Quraysh." So he responded: "All of the honor has left except for Taqwaa." This answer is derived from Allaah's statement:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

"Verily, the most honorable amongst you in the sight of Allaah is the one amongst you with the most Taqwaa." [Surah Al-Hujuraat: 13]

This is the correct, precise reply, which is in conformity to Allaah's Speech. And this is from the light of knowledge and the light of Faith.

This proves that it is not permissible to preserve the ancient relics, for this will lead to Shirk, even if it is at a later time. And the Religion came to prevent all of the paths that lead to Shirk.

The Eighty-Seventh, Eighty-Eighth, Eighty-Ninth and Ninetieth Aspects: Some Characteristics of the Days of Ignorance that Remained in Parts of this Ummah

الفخر بالأحساب و الطعن في الأنساب و الاستسقاء بالأتواء و النياحة

[87] They boasted and were prideful about their family ancestry.

[88] They reviled (people's) chains of lineage.

[89] They sought the expectation of rain from (determining it through) the constellations of stars (not from Allaah). ⁷⁴

[90] Their women would wail and lament for the deceased (*An-Niyaaha*).

- the explanation -

These four characteristics are from the aspects of the Days of Ignorance. The Prophet ﷺ said: **"There are four things in my ummah from the characteristics of the Days of Ignorance that will not be abandoned: Boasting about one's lineage, reviling people's roots, seeking rain based on stars, and wailing over the dead."** ⁷⁵

Boasting about one's lineage means: When a person arrogantly brags about the distinguished individuals among his forefathers and ancestors. This is from the religious practices of the Days of Ignorance, for they would gather at Minaa and instead of remembering and mentioning Allaah, they would mention the glorious deeds and accomplishments of their forefathers. Allaah says about this:

فَإِذَا قُضِيَّتُمْ مِّنْ أَسْبَاطِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

⁷⁴ Concerning this, Allaah says: **"And instead of thanking Allaah for the provision He gives you, on the contrary, you deny Him (by disbelieving and saying that we have achieved rain due to such and such lunar phase or such and such star)!"** (Surah Al-Waaqi'ah: 82)

⁷⁵ Reported by Muslim (no. 934)

"So when you have completed your rites (of Hajj), then remember Allaah as you remember your forefathers or with a far greater remembrance." [Surah Al-Baqarah: 200]

So it is obligatory to remember Allaah and not one's forefathers and ancestors.

Reviling people's roots means: When a person says: "So and so has no roots" or "So and so is from a tribe that has no noble origin." The intent behind this is to degrade and belittle others. Allaah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O Mankind! We indeed created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most honorable amongst you before Allaah is the one who has the most Taqwaa." [Surah Al-Hujuraat: 13]

Honor is not found in one's roots, but rather honor lies in Taqwaa. Your roots and lineage will not be of benefit to you if you are lacking in Taqwaa. The Prophet ﷺ said: **"Whoever is delayed (from entering Paradise) due to his deeds, his lineage will not make him go any faster."**⁷⁶

So it is of no benefit for a person to be from the (tribe of) Quraysh or from the tribe of Haashim or from the Prophet's Household so long as he is void of righteous deeds. Nothing will be of use to him except righteous deeds and Taqwaa of Allaah.

Seeking rain based on the stars means: Believing that rain descends due to the effect of the rising and setting of stars. This is from the religious practices of the Days of Ignorance. Rain only occurs due to Allaah's Decree, as He says:

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ

⁷⁶ A portion of a hadeeth reported by Muslim (no. 2699)

"And it is He who sends down the rain after they have despaired, and spreads His Mercy." [Surah Ash-Shooraa: 28]

So it is Allaah who sends down the rain according to His Desire, Will and Wisdom. He sends it down how He wills – He may send it down to one land and withhold it from another land. Allaah says:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

"And indeed We have distributed it (the rain) amongst them in order that they may remember the Grace of Allaah, but most people accept nothing but disbelief (or ingratitude)." [Surah Al-Furqaan: 50]

So whoever believes that the rising and setting of the stars has an effect on the descent of rain, holds a belief of Shirk (associating partners with Allaah), from which he must repent. We must attribute the descent of rain to Allaah.

Wailing over the dead: What this means is raising the voice at the time of someone's death, out of anxiety and discontentment, or it means mentioning the good qualities of a deceased person. Wailing over the dead is one of the major sins. The Prophet ﷺ said: **"If the wailing woman does not repent before dying, she will be resurrected on the Day of Judgement with a shirt made out of tar and a gown made of scabies."** ⁷⁷

So wailing is one of the major sins and it is one of the characteristics of the Days of Ignorance. One must be patient and content (with Allaah's Decree).

Crying for the deceased does not fall under wailing, since a person is not able to control and hold himself back from tears. The Prophet ﷺ cried when his son, Ibraaheem, died and said: **"Verily, the eyes tear and the heart grieves, and we don't say anything except for that which pleases the Lord. And indeed we, by your departure, O Ibraaheem, are truly saddened."** ⁷⁸

⁷⁷ Reported by Muslim (no. 934)

⁷⁸ Reported by Al-Bukhaaree (no. 1303) and Muslim similar to it (no. 2315)

And he   said: **"Allaah does not punish because of the tearing of the eyes or the grieving of the heart. But rather, He punishes or sends mercy because of this – i.e. the tongue."**⁷⁹

So if a person speaks words that are pleasing to Allaah at the time of a calamity, and says: **"Verily, we belong to Allaah and to Him we will return"** and praises and thanks Allaah, He will forgive him and bring comfort to his calamity.

These four things are from the characteristics of the Days of Ignorance, and they continue to exist amongst the people today, so we must turn away from them. Furthermore, this hadeeth proves that not everyone who has some aspect of the Days of Ignorance in him is a disbeliever. There are some aspects of the Days of Ignorance that are disbelief and others that are a lesser degree than that.

⁷⁹ Reported by Al-Bukhaaree (no. 1304) and Muslim (no. 924)

**The Ninety-First Aspect:
Their Society was based on Transgression**

أَن أَجَلَ فَضَائِلِهِمُ الْبَغْيُ، فَذَكَرَ اللَّهُ فِيهِ مَا ذَكَرَ

[91] The most honorable of their virtues was transgression against others. So Allaah revealed concerning it, what He revealed.

- the explanation -

Transgression means: Wronging and oppressing people in their livelihoods, their wealth and their honor. The people of the Days of Ignorance considered this quality as being from their exploits. And they would boast about this in their poems and speeches. So Islaam came to prohibit and forbid this. And it came to command that justice be enacted amongst the people, mandating that whoever was transgressed against, may seek retribution for himself, such that the oppressor is prevented and the oppressed is assisted. Allaah says:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"Say: The things that my Lord has indeed forbidden are lewd sins, whether committed openly or secretly, sins (of all kind), unlawful transgression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge." [Surah Al-A'raaf: 33]

In this *ayah*, Allaah has linked transgression along with lewd sins, Shirk and speaking about Him without knowledge.

Allaah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Verily Allaah orders (you toward) justice, goodness, and giving help to kith and kin. And He forbids (you) from vile lewd acts, evil and transgression. He admonishes you so that you may take heed." [Surah An-Nahl: 90]

And the Prophet ﷺ said in his farewell sermon at his last Hajj: **"Verily, your lives and your honor and your wealth are sacred, just as the sanctity of this day of yours in this land of yours, in this month of yours. Indeed, have I not conveyed (the Message)?"**⁸⁰

Allaah says:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

"And whoever kills a believer intentionally, then his recompense is the Hellfire, to reside therein forever – and Allaah has put His wrath on Him, cursed him, and prepared for him a painful torment." [Surah An-Nisaa: 93]

By implementing these divine laws, security will be restored, love will prevail amongst the Muslims, and the disorder and haughtiness of the Days of Ignorance will cease to exist in them. And all of the praise is for Allaah, Lord of the worlds.

⁸⁰ Reported by Al-Bukhaaree (no. 67, 105, 1739) and Muslim (no. 1679)

The Ninety-Second Aspect: Bragging without Due Right

أن أجل فضائلهم الفخر، ولو بحق، فنهى عنه

[92] The most honorable of their virtues, also, was bragging and boasting, even when they had a right to do so. So Allaah forbade that.

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would boast even when they had a right to do it. So they would brag about their deeds and the deeds of their forefathers. And this is forbidden since bragging about one's deeds leads to one being amazed with himself and looking down upon others. This is forbidden, and it is one of the actions of the people of the Days of Ignorance.

So it is not permissible for a Muslim to boast and brag, for no matter what he sacrifices and what he does, he will always fall short and not be able to perform all that Allaah has mandated on him. This is since the right of Allaah is great, the rights of the parents are great, and the rights of the relatives are great. He has many rights over him. So how can a person boast if he does something good or performs a kind act, when he has only done something small? This is with regard to boasting about what has occurred between him and other creations. But as for him boasting about the deeds that have occurred between him and Allaah, then this is worse, since this leads a person to be amazed with his deed and consider it something grand, whereas this nullifies his deed.

So it is obligatory upon a person to view himself as always falling short in that which is between him and Allaah, which is quite clear, as well as what is between him and the creation. So if he considers himself to be deficient in his actions, this will cause him to be humble and to increase in doing good deeds. But if he views himself as being perfect and that he has fulfilled his obligation, this will cause him to desist from doing good. He will feel that he has reached his goal and thus refrain from doing good deeds.

In summary, it is not befitting for boasting to come from a Muslim. Rather, it is only from the actions of the people of the Days of Ignorance. When the

Prophet ﷺ mentioned that he was the chief of the children of Aadam, he said afterward: **"And I do not say this to boast"**⁸¹ even though no one could equal this level of his. But in spite of this, he ﷺ said: **"And I do not say this to boast."** He ﷺ negated any bragging from himself. So he ﷺ only informed of it from the perspective of speaking about Allaah's blessings and being thankful for them, not from the perspective of showing off.

⁸¹ Abu Sa'eed Al-Khudree رضي الله عنه said: The Messenger of Allaah ﷺ said: **"I will be the leader of the son of Aadam on the Day of Judgement, and I do not say this to boast. In my hand will be the banner of praise and I do not say this to boast. And there will not be a prophet from Aadam or those besides him on that Day, except (that he will be) below my banner. And I will be the first for whom the earth will split asunder (i.e. during resurrection) and I do not say this to boast."** [Reported by At-Tirmidhee (5/308, no. 3160) and (5/587, no. 3624) and in both places, he said: "This is a *hasan saheeh* hadeeth." Al-Albaanee authenticated it in *Saheeh al-Jaami'* (no. 1468)

The Ninety-Third Aspect: The Condemned Form of Fanatical Attachment

أَنْ تَعْصِبَ الْإِنْسَانَ لِمَنْفَعَتِهِ عَلَى الْحَقِّ وَالْبَاطِلِ أَمْرٌ لَا يَدْرِي مِنْهُ عِنْدَهُمْ فَذَكَرَ اللَّهُ فِيهِ مَا ذَكَرَ

[93] Holding individual fanaticism and zealotry for one's party/group whether they were upon truth or falsehood was a must according to them. So Allaah revealed what He did concerning that matter.

- the explanation -

The condemned fanaticism is (1) when one persists upon falsehood even though he knows it is false, out of pride and stubbornness, and it is (2) aiding an individual or a tribe upon truth or falsehood. This is from the characteristics of the people of the Days of Ignorance.

So Allaah revealed what He revealed concerning that, such as His saying:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا

"And do not let your hatred for people cause you to be unjust..." [Surah Al-Maa'idah: 8]

This means: Do not let your hatred for some people cause you to be unjust with their rights, even if they may be your enemies. So being fair and just is something required whether it is with your friends or your enemies. Allaah says:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

"And whenever you give your word, be just even if a near relative is concerned." [Surah Al-An'aam: 152]

So do not let your family ties cause you to be unjust to your relative. Rather, if he errs, you should change his error and not agree with it. Instead, you should advise him. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَلِلَّهِ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ
تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who believe! Stand out firmly for justice as witnesses to Allaah even though it be against your own selves, or your parents or your kin, whether rich or poor. Allaah is a better Protector to both (than you). So follow not the lusts, lest you avoid justice. And if you distort your testimony or refuse to give it, verily, Allaah is ever All-Acquainted with what you do." [Surah An-Nisaa: 135]

So a person is obligated to be just with himself as well as with his relative, friend and enemy. And his enmity towards someone should not cause him to oppress him or wrong him. This is the way a Muslim should be.

But as for the people of the Days of Ignorance, they hold fanaticism for their people, even though their people may be oppressive. So Allaah commanded us to oppose them and speak the truth even if it against ourselves, our relatives, our friends or our enemies. The Prophet ﷺ said: **"Assist your brother whether he is oppressing or oppressed."** The Companions asked: "O Messenger of Allaah! We will assist him if he is oppressed, but how will we assist him if he is the oppressor?" He ﷺ said: **"Prevent him from oppressing. By (doing) this, you will be assisting him."**⁸² So assisting him means: preventing him from oppression – Assisting him does not mean that you help him in his oppression, for this is the opposite of assisting him.

⁸² Reported by Al-Bukhaaree (no. 2443, 2444, 6952)

The Ninety-Fourth Aspect: Holding a Person Accountable for the Crime of Another

أَن مِّن دِينِهِمْ أَخَذَ الرَّجُلُ بِجَرِيمَةٍ غَيْرِهِ، فَأَنْزَلَ اللَّهُ: [وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى]

[94] Their religion consisted of holding people accountable for the crimes of others. So Allaah revealed: **"And no bearer of burdens shall bear the burden of another."** [Surah Faatir: 18]

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would hold someone accountable, i.e. they would punish him, due to the crime of another person. So Allaah revealed:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

"And no bearer of burdens shall bear the burden of another." [Surah Faatir: 18]

So a person that is void of wrongdoing should not be held accountable for the crime of someone else, even if it is his relative, like his cousin, his father or his child. A criminal does not perpetrate a crime except against his own self, and an innocent person should not be held accountable for the crime of a transgressor. So if a person who is not a transgressor is punished for the crime of the true transgressor, this is oppression and injustice, which Islaam does not allow.

Today, in some of the deserts where Bedouins live, if a crime is committed by an insignificant individual from a tribe, they do not seek revenge against him. Instead, they kill or take their vengeance out on another member from that tribe who holds more weight and status than him. So they do not punish the transgressor, rather, they only punish the elder of the tribe or he who has significance and position in the clan. This is from the actions of the people of the Days of Ignorance.

What is obligatory is that the crime be applied to the one who commits it and that revenge be enforced on its perpetrator. This is true justice.

فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ

"So whoever transgresses against you, you may transgress against him with the same thing that he transgressed against you." [Surah Al-Baqarah: 194]

In summary: This is a grand principle – that the crime is thrown back on the one who commits it and it is not applied to someone else.

So if you say: This can be refuted by the fact that Allaah made the blood-money that is paid for someone killed by accident as a responsibility upon the *'aaqilah* (a committee set up to pay the blood-money), and He did not place this responsibility upon the one who did the accidental killing. Can we not conclude from this that the non-sinner is held accountable for the sin of someone else?

We say: No, this is from justice and mutual cooperation. Since the person killed someone accidentally and not intentionally, it is proper that his clan take the responsibility for paying the blood-money. In the same manner that they would inherit his wealth if he were to die, then likewise, they take the burden for his mistake, which he committed unintentionally. But as for someone who intentionally commits a crime, his recompense is to be implemented solely on him.

The Ninety-Fifth Aspect: Condemning a Person for the Deficiencies of Another

تعير الرجل بما في غيره فقال: [أعيرته بأمه؟ إنك امرؤ فيك جاهلية] (متفق عليه)

[95] They used to condemn a person due to what was found in someone else. This is seen in the Prophet's saying (to Abu Dharr ؓ when he argued with Bilaal ؓ and called him 'son of a black woman'): **"Do you condemn him because of his mother? Indeed you are a man who has in him, (aspects of) Jaahiliyyah (the Days of Ignorance)!"**

- the explanation -

This occurred in the story of Abu Dharr ؓ, when he told one of the noble Companions from the first and foremost to accept Islaam (i.e. Bilaal): "You son of a black woman" since his mother was black. The Prophet ﷺ told him: **"Do you condemn him because of his mother? Indeed you are a man who has in him (aspects of) Jaahiliyyah (the Days of Ignorance)!"**⁸³

So condemning someone because of something he doesn't have in him, but which can be found in someone else or because of his inferior lineage - this is from the characteristics of the Days of Ignorance. However, not everyone that has in him a characteristic from the Days of Ignorance is a disbeliever.

⁸³ Reported by Al-Bukhaaree (no. 30, 6050) and Muslim (no. 1661)

The Ninety-Sixth Aspect: Boasting about One's Good Feats

الافتخار بولاية البيت، فذمهم الله بقوله: [مستكبرين به سامرا تهجرون]

[96] They bragged and boasted that they were the caretakers of the House (of Allaah, i.e. the Ka'bah). So Allaah rebuked them, saying: **"With pride about it, they (i.e. the Quraysh) would talk evil about it (Qur'aan) at night."** [Surah Al-Mu'minoon: 67]⁸⁴

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would boast about taking care of the ritual sites (of Makkah), by maintaining them, keeping them in order, hosting those who traveled there and providing water and drink for the pilgrims. So they would brag and feel proud about this action:

مُسْتَكْبِرِينَ بِهِ

"With pride about it..." [Surah Al-Mu'minoon: 67]

Meaning: "With pride about their taking care of the House of Allaah, maintaining it and serving those who would visit it." They would brag about having this privilege over those apart from them, such as the non-Arabs. This is from the aspects of the Days of Ignorance, since taking care of the Houses of Allaah is an act of worship and it is not permissible for people to brag and boast about acts of worship. This is because worship is that by which one seeks nearness to Allaah and for which he must not seek praise and commendation from the people. Rather, he is the one who should praise Allaah for granting him the ability to do this act, without being proud or boastful about it.

⁸⁴ **Translator's Note:** The pagan Arabs used to see themselves as the protectors and caretakers of the Ka'bah, but Allaah denied this saying: **"And why should Allaah not punish them, when they hinder (people) from Al-Masjid Al-Haraam, while they are not (even) its caretakers?"** [Surah Al-Anfaal: 34]

So instead of believing in the Messenger and the Book and following it, they boasted about the deeds they performed with respect to the House of Allaah, thinking that this is sufficient enough for them over having to follow the Book and the Messenger ﷺ. This only brought condemnation upon them – the fact that they substituted following the Qur'aan with taking care of the Ka'bah, thinking that this was sufficient for them. This is one of the aspects of the Days of Ignorance.

Allaah says:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

"Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid al-Haraam equal to the worth of those who believe in Allaah and the Last Day and fight in the Cause of Allaah? They are not equal in the sight of Allaah!" [Surah At-Tawbah: 19]

Yes, no doubt providing water for the pilgrims to drink and maintaining Al-Masjid Al-Haraam are righteous deeds, however, people should not boast about that, thinking that it is enough for them. Rather, they must partake in other righteous deeds that are nobler than providing drinking water for the pilgrims and taking care of Al-Masjid Al-Haraam, such as fighting in the Cause of Allaah, believing in Him and migrating for His sake, as well as other noble deeds.

So a person must not limit himself to just one deed, thinking that it suffices him – especially if he thinks this deed to be enough for him that he doesn't have to follow the Qur'aan and the Sunnah.

Today, there are some people that think that their residing in Makkah and Madeenah suffices them over having to perform deeds. This is such that some among them say: "The one who sleeps in it, i.e. the Haram, is better than the one who stands (in prayer) somewhere else." This is deception from the Devil.

The Ninety-Seventh Aspect: Boasting about Ascription to Righteous People in Spite of Contradicting Them

الافتخار بكونهم ذرية الانبياء، فأتى الله بقوله: [تلك امة قد خلت لها ما كسبت]

[97] They would boast about their being from among the offspring of the prophets. So Allaah revealed His saying: **"That was a nation that has passed away. They shall receive the reward of what they earned and you of what you earned."** [Surah Al-Baqarah: 134]

- the explanation -

From the actions of the Children of Israa'eel is that they would boast about being the offspring of the prophets, while failing to follow them. This is especially the case with the last of the prophets, Muhammad ﷺ, as it was an obligation upon them to follow him (but they didn't). As for their saying: "We are the offspring of the prophets" and considering this to be sufficient without having to follow them, then Allaah refuted this act, by saying:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

"That was a nation that has passed away. They shall receive the reward of what they earned and you of what you earn." [Surah Al-Baqarah: 134]

A person is judged based on his own actions and not the actions of others. No doubt, the prophets are the best of creations. However, this will be of no benefit to their offspring if they fail to follow them. So the deeds of the prophets are for themselves, while your deeds are for you.

The same applies to everyone that boasts about the actions of his fathers and grandfathers, saying that they were righteous people, scholarly and so on, thinking that this is sufficient for him over having to perform deeds himself. Such is the case with those who ascribe themselves to the Prophet's household, thinking that being of the Prophet's lineage will suffice them over having to perform righteous deeds for themselves. This falls under this category.

This also applies to those who seek a way to Allaah through the deeds of the Prophet or the position of the Prophet or through the deeds of righteous people. What is their relation with the deeds of others? Their deeds are theirs and your deeds are yours. Their deeds will not benefit you on the Day of Judgement. No one will be able to benefit anyone else.

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

"He gets reward for what (good) he has earned, and gets punished for what (evil) he has earned." [Surah Al-Baqarah: 286]

So nothing will benefit you on the Day of Judgement except your own deeds:

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

"They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do." [Surah Al-Baqarah: 134]

There is a refutation in this *ayah* of those who seek a way to Allaah through righteous and pious individuals or through their status, and those who deem it sufficient to just ascribe themselves to pious people or to prophets, and their closeness to them, without having to perform deeds for themselves. The Prophet ﷺ said: "O gathering of Quraysh! Acquire (actions for) yourselves, for I will not be able to avail you at all before Allaah. O 'Abbaas, uncle of Allaah's Messenger ﷺ, O Safiyyah, aunt of Allaah's Messenger! I will not be able to avail you at all before Allaah. O Faatimah, daughter of Muhammad! Ask me from my wealth what you wish, for I will not be able to avail you at all before Allaah." ⁸⁵

The Messenger of Allaah ﷺ told the people who were the closest to him (in lineage): "I will not be able to avail you at all before Allaah."

So the fact that you are able to ascribe yourself to the Messenger of Allaah ﷺ or that you share family ties with him or family ties with one of the righteous and

⁸⁵ Reported by Al-Bukhaaree (no. 2753, 3527, 4771) and Muslim (no. 206)

pious Muslims, or that you seek nearness to Allaah through their status – this will be of not benefit to you at all.

And as for the Day of Judgement, Allaah says:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

"The Day when no person shall have the power (to do anything) for another, and the decision that Day will be (wholly) with Allaah." [Surah Al-Infitaar: 19]

And He says:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ . وَأُمِّهِ وَأَبِيهِ . وَصَاحِبَتِهِ
وَبَنِيهِ . لِكُلِّ امْرَأٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

"On that Day, a man will flee from his brother, and his mother and father, and his wife and children. Every man on that Day will have enough to make him careless of others." [Surah 'Abasa: 34-37]

On that Day, everyone will be busy tending to his own self. This is such that even 'Eesaa will say: "My Lord! I am not asking You on behalf of Maryam who gave birth to me. (I ask You for) Myself...myself...!"

**The Ninety-Eighth Aspect:
They would Boast about their Professions**

الافتخار بالصنائع، كفعل أهل الرحلتين على أهل الحرث

[98] They would boast about their trades, just as the merchants do considering themselves above the farmers.

- the explanation -

Being arrogant and prideful about one's trade is such as when a businessman boasts about his business thinking himself to be above the employee or the carpenter or the blacksmith. Or it is when an appointed official is boastful about his position over those who are below his position.

A Muslim should not belittle those below him. In fact, he should not belittle people in general. So how can he look down upon the Muslims because of their occupations and because they are lower than his occupation? This is from the characteristics of the Days of Ignorance, as Allaah has informed us about Quraysh and their two times of travel. Allaah blessed the (tribe of) Quraysh with two trade-related travels – the winter journey to Yemen and the summer journey to Shaam – for the purpose of conducting business. So because of this, they would boast to the people that they were successful merchants having two trade routes. They would scorn and belittle those under them such as the crop distributors and farmers. This applies to everyone that is prideful of his trade or profession over that of others below him. So a person should not be arrogant and proud.

Another form of this is: Belittling and looking down upon those whose occupations and trades are not like the occupations of their elite, such as the trades of blacksmiths and carpenters. This is a characteristic that continues to exist in some people today. What also falls under this discussion are those who scorn and look down upon the Imaams and Mu'adhins of the masjids. The position of the Imaam is one of the best and most virtuous of occupations, since it was the position of the Messenger of Allaah ﷺ. The same goes for the position of the Mu'adhin. The best occupations are the positions of the Imaam and Mu'adhin. This is more noble than working as a minister or all of the other types of jobs.

The Ninety-Ninth Aspect: Being Mesmerized by the Worldly Life

عظمة الدنيا في قلوبهم، كقولهم: [وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم]

[99] The worldly life was glorified in their hearts, as is found in His saying: **"And they say: 'Why is this Qur'aan not sent down to some great man of the two towns (Makkah and Taa'if)?'"** [Surah Az-Zukhruf: 31]

- the explanation -

From the characteristics of the people of the Days of Ignorance is that the worldly life was magnified and considered grand to them. So according to them, the one who possessed worldly status was considered distinguished and honorable, while the one who had no worldly status was considered lowly and degraded. They would even apply this concept to the Divine Message – which Allaah gives to whom He wills. They held that the Message should only be given to one of the rich and not to one from among the poor. That is why they said: "Allaah didn't find anyone but the orphan of Abu Taalib to give His Message to?"

Allaah says:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"And they say: 'Why is this Qur'aan not sent down to some great man of the two towns?'" [Surah Az-Zukhruf: 31]

The two towns they are talking about here is Makkah and Taa'if, and the man they were referring to was either Al-Waleed bin Al-Mugheerah in Makkah or Habeeb bin 'Amr Ath-Thaqafei – or it is said, 'Urwah bin Mas'ood – in Taa'if. They believed that if the Message were to have been sent down to one of these two men, he would have been more befitting of the Message. But as for it being given to a poor orphan, i.e. Muhammad ﷺ, then this was not befitting in their eyes.

Allaah says:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

"Are they the ones who will distribute the Mercy of your Lord?" [Surah Az-Zukhruf: 32]

This means: They are interfering with the actions of Allaah, seeking to distribute His Mercy, since they do not rely on Allaah's distribution (of His Mercy), whereas

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allaah knows best with whom He has placed His Message." [Surah Al-An'aam: 124]

**The Hundredth Aspect:
Making Amendments and Suggestions over Allaah**

التحكم على الله، كما في الآية السابقة

[100] They made suggestions above Allaah's doings, as is seen in the previous *ayah*.

- the explanation -

At-Tahaakum 'allaaAllaah means making suggestions over that of Allaah's Command, as occurs in the *ayah*:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"And they say: 'Why is this Qur'aan not sent down to some great man of the two towns (Makkah and Taa'if)?'" [Surah Az-Zukhruf: 31]

It is as if Allaah doesn't know if His Prophet is suitable or not, yet they know who is fit for prophethood. So this is like trying to correct Allaah, and we seek refuge from this. Another example of this is:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً

"Why wasn't the Qur'aan revealed to him (i.e. Muhammad) all at once?" [Surah Al-Furqaan: 32]

They would put forth their suggestions over Allaah, saying: "How can Allaah divide up the Qur'aan and reveal it in parts and not all at once?" So they meddled into that which didn't concern them and that which they had no knowledge of.

Then Allaah clarifies the wisdom behind why He revealed the Qur'aan in parts, saying:

كَذَلِكَ لِنُنَبِّئَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا . وَلَا يَأْتُونَكَ
بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

"It is that way so that We may strengthen your heart by it. And We have revealed it to you gradually in stages. And no example or similitude do they bring (to oppose the Qur'aan), except that We reveal to you the truth (against that) and the better explanation thereof." [Surah Al-Furqaan: 32-33]

And Allaah says:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

"And it is a Qur'aan which We have divided into parts in order that you may recite it to the people in intervals. And We have revealed it in stages." [Surah Al-Israa: 106]

It was also revealed in parts in order to make it easy for the people to act on what's in it. If the Qur'aan were revealed all at once, the people would not be able to act on it. Allaah also revealed it in parts in accordance with the various events that took place during the prophethood in order to clarify the rulings on every event and occurrence. This is the wisdom behind revealing the Qur'aan in parts and stages.

In these current times, there is no area except that there can be found people of this nature who meddle with the texts and put their suggestions over Allaah and His Messenger, saying such things as "What if the text was this way" or "What if the hadeeth was this way." Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

"O you who believe! Do not put yourselves forward in the presence of Allaah and His Messenger." [Surah Al-Hujuraat: 1] Do not put suggestions over Allaah and His Messenger. You must believe in Allaah and act upon what Allaah revealed without imposing your suggestions and objections.

The Hundred and First Aspect: Looking Down upon the Poor

ازدراء الفقراء، فاتاهم بقوله: [ولا تطرد الذين يدعون ربهم بالغداة والعشي]

[101] They looked down upon the poor folk. So Allaah revealed His saying: **"And turn not away those who invoke their Lord morning and afternoon, seeking His Face."** [Surah Al-An'aam: 52]

- the explanation -

A similar point to this has already been mentioned previously, which was that the people of the Days of Ignorance would not follow the prophets since it was mostly the poor people that followed them.

قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

"They said: 'Shall we follow you, when the lowliest of people follow you?'"
[Surah Ash-Shu'araa: 111]

By this they are referring to the poor and to those who have no position or importance in society. This was from the ways of the Days of Ignorance. This was even to the point that they requested the Prophet ﷺ to refrain from those individuals (i.e. the poor) and to instead sit with them. They did this due to arrogance and pride, so Allaah revealed His saying:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا
عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

"And do not turn away from those who call unto their Lord, morning and night, seeking His Face (i.e. sincerely). You are not accountable for them in anything and they are not accountable for you in anything that you turn them away - (for if you do so) you would then be from among the wrong-doers." [Surah Al-An'aam: 52]

So if he ^{was} were to have turned away from them, he would have been from among the wrong-doers.

Then Allaah went on to say:

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ . وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

"And similarly, We have tested some of them by way of others, in order that they may say: 'Is it these individuals (i.e. poor) whom Allaah has favored from amongst us?' Does not Allaah know best those who are grateful? When those who believe in Our *ayaat* (signs/verses) come to you, say: 'Peace be upon you.' Your Lord has written (prescribed) mercy for Himself, so that if any of you commits an evil while being ignorant about it, and thereafter repents and does righteous good deeds, then surely He is Oft-Forgiving, Most Merciful." [Surah Al-An'aam: 53-54]

So whoever follows the truth, even if he may be poor, he is the one whom Allaah has favored. And he is the one who deserves to be greeted warmly, and whom room should be made for in a gathering. As for the one who rejects the truth and acts arrogantly against it, he deserves to be shown no honor since he has degraded himself. So as a result of his action, he deserves to be alienated, abandoned and boycotted.

The Hundred and Second Aspect: Accusing the Believers about their Intentions and Goals

رمىهم أتباع الرسل بعدم الإخلاص وطلب الدنيا، فأجابهم بقوله: [ما عليك من حسابهم من شيء] الآية وأمثالها

[102] They accused those who followed the messengers of having a lack of sincerity and of desiring to achieve worldly ends. So Allaah responded to them by saying: **"You are not accountable for them in anything"** [Surah Al-An'aam: 52] and other similar statements.

- the explanation -

From the actions of the people of the Days of Ignorance is that they would accuse the poor of only believing in the Prophet for the sake of achieving some worldly gains, as the followers of Pharaoh said to Moosaa and Haaron:

وَتَكُون لَكُمَا الْكِبْرِيَاء فِي الْأَرْضِ

"...And so that the two of you may have prestige on the earth." [Surah Yoonus: 78]

And the people of Nooh said to him:

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ

"He is no more than a human being like you - who seeks to make himself superior over you." [Surah Al-Mu'minoon: 24]

They accused the prophets of wanting to have nobility and leadership. And they accused the poor among the believers of wanting to have wealth and prosperity by following the Messenger ﷺ. So Allaah said:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

"And do not turn away from those who call unto their Lord, morning and night, seeking His Face (i.e. sincerely)." [Surah Al-An'aam: 52]

This verse refuted the claims and accusations they made against the believers - that they only were seeking after worldly gains - since Allaah mentions in it: **"...seeking His Face..."**, thus affirming their sincerity.

The Hundred and Third, Fourth, Fifth, Sixth, Seventh and Eighth Aspects: Disbelieving in the Fundamentals of the Religion

الكفر بالملائكة و الكفر بالرسل و الكفر بالكتب و الإعراض عما جاء عن الله
و الكفر باليوم الآخر و التكذيب بقاء الله

[103] They disbelieved in the angels.

[104] They disbelieved in the messengers (sent by Allaah).

[105] They disbelieved in the revealed books (of Allaah).

[106] They turned away from (accepting) what was reported about Allaah.

[107] They disbelieved in the Last Day.

[108] They denied that they would meet Allaah (on the Day of Judgement).

- the explanation -

All of these matters are characteristics of the people of the Days of Ignorance. They don't believe in the books revealed by Allaah. They don't believe in the messengers sent by Allaah. They don't believe in the angels or in the Last Day. They don't believe that they will meet Allaah in the Hereafter. They don't believe in any of these things because they are all matters from the Unseen (*Ghaib*), and they don't believe in the Unseen. The only ones who believe in the things above are those who believe in the Unseen. So because of this, they disbelieved in the Angels, Books, Messengers and the Last Day. This is why Allaah praised those who believe in the Unseen in the first part of the Qur'aan, where He says:

هُدًى لِّلْمُتَّقِينَ . الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

"...It (i.e. the Qur'aan) is a guide for those who fear and are dutiful to Allaah – those who believe in the Unseen and establish the prayer..." [Surah Al-Baqarah: 2-3]

What falls under the realm of the Unseen is belief in Allaah, His Angels, His Books, His Revelation, and the Last Day. All of these fall under the general meaning of Belief in the Unseen. The people of the Days of Ignorance do not believe in the Unseen, so as a result, they deny all of the things mentioned above, and they deny the fact that they will confront Allaah on the Day of Judgement.

**The Hundred and Ninth Aspect:
Disbelieving in Some of what the Messengers Informed of**

التكذيب ببعض ما أخبرت به الرسل عن اليوم الآخر، كما في قوله: [أولئك الذين كفروا بآيات ربهم ولقائه]، ومنها التكذيب بقوله: [مالك يوم الدين]، وقوله: [لا بيع فيه ولا خلة ولا شفاعة]، وقوله: [إلا من شهد بالحق وهم يعلمون]

[109] They denied some of the aspects that the messengers (of Allaah) informed of concerning the Last Day, as is found in His saying: **"They are the ones who disbelieve in the verses of their Lord and in (their) Meeting (with) Him."** [Surah Al-Kahf: 105] This includes a denial of His saying: **"Master of the Day of Recompense"** [Surah Al-Faatihah: 2]

And His saying: **"Spend of that with which We have provided you before a Day comes when there will be no bargaining, no friendship, and no intercession"** [Surah Al-Baqarah: 254] and His saying: **"Except for those who bear witness to the truth while knowing."** [Surah Az-Zukhruf: 86]

- the explanation -

Among them were those who disbelieved in the Last Day altogether:

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

"And they said: 'There is no other life but our present life of this world.'" [Surah Al-An'aam: 29]

And among them were those who believed in the Day of Judgement yet denied some of the things that would occur in it, such as denying the accountability or that the deeds will be weighed, or denying Paradise or the Hellfire.

So there were some from among them that disbelieved in it in the absolute sense while there were others who disbelieved in only some parts of it.

However, the one who disbelieves in some of it is just like one who disbelieves in all of it.

There is no difference between the two since he believes in part of the Book while denying other parts of it. Allaah says:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا . الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا . أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

"Say: Shall we not inform you of the greatest losers with respect to deeds? They are those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. They are those who deny the *ayaat* of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them." [Surah Al-Kahf: 103-105]

And among them were those who denied the accounting, as Allaah says:

مَالِكِ يَوْمِ الدِّينِ

"Master of the Day of Judgement." [Surah Al-Faatihah: 4]

The word "Deen" mentioned above refers to the accounting and judgement of people, which they denied. They also denied that the deeds would be recompensed. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ

"O you who believe! Spend of that which We have provided for you before a Day comes..." - The Day being referred to here is the Day of Judgement -

لَا بِنِعِّ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

"...when there will be no bargaining, no friendship and no intercession. And the disbelievers are the ones who are the wrongdoers." [Surah Al-Baqarah: 254]

"No bargaining" – If you don't come with any righteous deeds on the Day of Judgement, there is no way that you will be able to attain success on that Day. You will not be able to find any good deeds for sale on that Day that you could purchase like people purchase necessities in this worldly life.

"No friendship" – If you can't find anyone that will sell you something in this worldly life, perhaps you can go to a friend who can give you what he has. However, on the Day of Judgement, you will not be able to find any friends, and no one will be able to help you at all, even if he is your best friend.

However, someone might intercede on your behalf and serve as an intermediary for you, as occurs in the worldly life. But this also will not be found on the Day of Judgement: **"...And no intercession."**

So therefore, all of the avenues will be cut off from you on the Day of Judgement and you will have no way out, unless you have with you righteous deeds that you could present for yourself. And the greatest of these righteous deeds is: Tawheed and freedom from Shirk.

This is why Allaah says:

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا
مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

"And those whom they invoke apart from Him (i.e. Allaah) have no power of intercession – except for those who bear witness to the truth while knowing." [Surah Az-Zukhruf: 86]

"Bear witness to the truth" means that one says *Laa Ilaaha IllaaAllaah* in the worldly life and dies upon that. It is not sufficient for him to just say *Laa Ilaaha IllaaAllaah*. Rather, he must also have knowledge of its meaning. This is why Allaah says in the *ayah*: **"...while knowing."**

So merely stating the words is not sufficient if one doesn't understand its meaning. Nor does verbalizing it and understanding its meaning suffice if one does not act in accordance to what it mandates. This is since knowledge is a means that leads to action. So if there is no action accompanying the knowledge, then *Laa Ilaaha IllaaAllaah* will never benefit you.

The Hundred and Tenth Aspect: Enmity towards the Callers to Truth

قتل الذين يأمرُونَ بالقسطِ مِنَ الناسِ

[110] They killed those people who commanded towards justice and fairness.⁸⁶

- the explanation -

From among the many reprehensible acts of the Jews is that they would kill the prophets and murder those who called to Allaah, as Allaah informs us:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

"Verily, those who disbelieve in the *ayaat* (signs/verses) of Allaah and kill the prophets without right and kill those who command towards justice, announce to them a painful torment." [Surah Aali 'Imraan: 21]

The same applies to anyone that sets up obstacles in the path of the truth, diverting people away from it and killing the callers to Allaah and those who command towards good and forbid evil. This above *ayah* applies to such a person since he is following the ways of the people of the Days of Ignorance, and the ruling that falls on them also falls on him.

⁸⁶ **Translator's Note:** This includes firstly the prophets, whom the people of the Days of Ignorance used to kill off, rather than accept their call. Allaah says (referring to the Jews): **"Then why have you killed the prophets of Allaah aforetime, if you indeed were believers?"** [Surah Al-Baqarah: 91]

The Hundred and Eleventh Aspect: Believing in Falsehood

الإيمان بالجبت والطاغوت

[111] They believed in *al-Jibt* and *at-Taaghoot* (false deities and religions).

- the explanation -

Allaah says:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

"Have you not seen those who were given a portion of the Scripture? They believe in *al-Jibt* and *at-Taaghoot* (false deities and religions) and say to the disbelievers that they are better guided, as regards the way, than the believers." [Surah An-Nisaa: 51]

It is said that *al-Jibt* refers to magic. It is also held that it means the Devil. As for *at-Taaghoot*, it refers to anyone that has transgressed the limits outlined by Allaah.

The reason for the revelation of this *ayah*: The Prophet ﷺ migrated to Madeenah and made a covenant with the Jews who lived there that they would not fight against the Muslims and that they would defend Madeenah against anyone that attacked it, and they agreed to these terms. Afterward, when the Jews became fed up with the Prophet and his Companions because they saw that Islaam was growing and flourishing, one of their leaders went to the Quraysh in Makkah to seek their assistance against the Messenger of Allaah ﷺ.

They wanted them to come back with them to Madeenah to fight against the Prophet. So Allaah inspired the Quraysh to ask these individuals a question "You are from the People of the Scripture; so which one of us is upon the truth - Muhammad or us?" They said: "What are you upon?" They replied: "We

show hospitality to the guest. We maintain family ties. We feed the pilgrims and so on. But as for Muhammad, he reviles our gods, finds fault with our religion, opposes the religious practices of his forefathers, severs our family ties, etc., etc." So they told the (tribe of) Quraysh: "You are upon the truth and Muhammad is upon falsehood." They said this even though they knew well that Muhammad ﷺ was upon the truth and that he was the Messenger of Allaah and that the (tribe of) Quraysh worshipped statues and idols. So Allaah said about them:

الْم تَر إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا

"Have you not seen those who were given a portion of the Scripture? They believe in *al-jibt* and *at-Taaghoot* (false deities and religions) and say to the disbelievers that they are better guided, as regards the way, than the believers." [Surah An-Nisaa: 51]

Notice how Allaah said: "**They believe in *al-jibt* and *at-Taaghoot***" even though all they did was agree with them outwardly. Yet, in spite of this, Allaah called it "believing." This proves that agreeing with the disbelievers in what they are upon (from beliefs and practices) without being coerced to do so is actually belief in what they are upon, even if one doesn't firmly hold it as a belief in his heart.

There are people today that say: "A person doesn't fall into disbelief even if he speaks words of disbelief so long as he doesn't hold that as a firm belief in his heart." This means that if this person speaks words of disbelief without being forced to do that, does acts of disbelief, reviles Allaah and His Messenger and so on and so forth, he still does not fall into disbelief according to these individuals until it is known what is in his heart. These are the views of the extreme Murji'ah, may Allaah protect and save us from them!

So Allaah described these individuals (i.e. the Jews of Madeenah) as "**believing in *al-jibt wat-Taaghoot***" even though the only thing that came from them was an outer affirmation (of what the Quraysh were upon), while in their hearts they knew that they were wrong and that Muhammad was

upon the truth. However, their arrogance, jealousy and hatred for the Messenger ﷺ caused them to agree with them outwardly. And Allaah declared them disbelievers because of that.

This is a very important aspect from the issues of Takfeer, and there can be found in it a refutation of those who say: "A person doesn't commit disbelief no matter what he says or does – regardless if he implements some form of disbelief or reviles Allaah and His Messenger – until it is known that he agrees with all of this in his heart!" We ask Allaah to protect us from such deviance!

The Hundred and Twelfth Aspect: Preferring Disbelief over Faith

تفضيل دين المشركين على دين المسلمين

[112] They preferred the religion of the polytheists over the religion of the Muslims.

- the explanation -

As occurred with the Jews whom we mentioned in the previous chapter. This includes everyone that prefers the religion of the disbelievers over the religion of the Muslims or equilibrates between them. Those who fall under this are the ones who strive to bring parity between the three faiths: Judaism, Christianity and Islaam, saying: "All of them are heavenly faiths, so there must be brotherhood between all of their adherents and cooperation amongst them.

The Hundred and Thirteenth Aspect: Mixing the Truth with Falsehood so that the Falsehood could be Accepted

لبس الحق بالباطل

[113] They covered the truth with falsehood.

- the explanation -

It was the custom of the disbelievers and the people of the Days of Ignorance, from the Jews, Christians and others, to cover the truth with falsehood. The word "to cover" (*labas*) means to mix. So they would mix the truth with falsehood for the sake of spreading the falsehood. This is since if the falsehood were presented by itself, nobody would accept it.

However, if it is covered and mixed with the truth, then the gullible among the believers and those with short-sightedness would accept it, saying: "There is (some) truth in this", thus accepting all of it. If they were to just accept the truth from it only while rejecting the falsehood in it, that would be better. But if they accept all of it, then this is the problem. So it is an obligation upon those with insight and those with uncorrupted intellects to not accept something unrestrictedly. Rather, they should examine it closely and investigate it, thus accepting what truth is found in it and rejecting what falsehood lies in it.

So the disbelievers mention the truth not out of desire for spreading the truth or because they love it, but rather they mention it in order to spread their falsehood with it. We must give special attention to this matter, which is to distinguish something and not rush into accepting it just because there may appear some luster of truth in it, until you first examine and investigate it, taking what truth is found in it while rejecting what falsehood is in it. However, it is only the scholars and the people of clear insight that are aware (and capable) of this. As for the general public and the ignorant ones – and those with short-sightedness – then they are the ones who are deceived and fooled by these things. So the obligation upon them is to ask the people of knowledge and seek the guidance of the people who have insight before accepting it, so that it could be stripped of its falsehood.

The Hundred and Fourteenth Aspect: Concealing the Truth Knowingly

كتمان الحق مع العلم به

[114] They concealed the truth, while possessing full knowledge of it. ⁸⁷

- *the explanation* -

From the aspects of the people of the Days of Ignorance, such as the Jews, Christians, pagans and other groups of disbelievers, is that they would conceal the truth whilst being aware of it. This characteristic appears predominantly in the People of the Scripture, i.e. the Jews and the Christians, for they know the truth yet hide it and do not show it to the people for the sake of maintaining their worldly gains or because they want to please the people. The greatest form of concealing the truth is that they know the descriptions of Muhammad ﷺ mentioned in the Torah and the Gospel and they know the validity of his Message and what he came with, yet in spite of this, they conceal that and reject the Message of Muhammad ﷺ, as Allaah mentioned about them in many places of the Qur'aan. An example of this is Allaah's statement:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ .
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"Those whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad ﷺ) as they recognize their children. But verily, a party among them conceals the truth while they know it. This is the truth from your Lord, so do not be one of those who doubt." [Surah Al-Baqarah: 146-147]

The context of this verse is with regard to changing the Qiblah (direction of prayer) from Jerusalem to the noble Ka'bah (in Makkah). They knew that the

⁸⁷ **Translator's Note:** Concerning these last two aspects, Allaah says: "And do not cover the truth with falsehood, nor conceal the truth while knowing it." [Surah Al-Baqarah: 42]

Qiblah of the Messenger of Allaah ﷺ would be the Ka'bah – the Qiblah of Ibraaheem. They knew this from their books. But in spite of this, they rejected changing their prayer direction, concealing what knowledge they had of it.

The same applies to everyone apart from the Jews and Christians that conceals the truth whilst knowing it – even from the Muslims. Whoever conceals the truth and doesn't clarify it to the people is indeed upon the way of the Jews and the Christians, as Allaah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لُبَيِّنَنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ
فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا

"And remember when Allaah took a covenant from those who were given the Scripture (Jews and Christians) to make it (i.e. the advent of the Prophet) known and clear to mankind and not hide it. But they threw (knowledge of) it behind their backs and purchased with it some small trivial gain." [Surah Aali 'Imraan: 187]

And Allaah says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ . إِلَّا الَّذِينَ
تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

"Verily, those who conceal what We have revealed from the clear proofs and guidance after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by those who curse. Except for those who repent and do righteous deeds and clarify (openly declare the truth which they concealed). These, I will accept their repentance. And I am the One who accepts repentance, the Most Merciful." [Surah Al-Baqarah: 159-160]

A condition for the acceptance of their repentance was that they clarify and reveal what they had concealed. So a general repentance was not sufficient. Rather, there had to be a clarification along with it. Therefore, it is an obligation upon everyone that knows the truth to clarify it to the people and to

not purchase with it a small gain. So one should not conceal the truth for the sake of achieving some worldly benefit or in order to please the people. Allaah has more right to be feared and pleased.

So it is not permissible for one who has the ability to clarify and manifest the truth to conceal it. But as for one who doesn't have the ability to clarify or he fears a greater *fitnah* (trial/calamity) to befall him if he does, then this person is excused. So the one who has nothing preventing him from manifesting the truth, but instead conceals the truth due to some desire he has or for the sake of some benefit, then he is the one cursed by Allaah and cursed by those who curse.

This is the characteristic of the Jews, and it applies to everyone that conceals the truth due to the following of vain desires and doesn't reveal it to the people. When he is asked about the ruling on an issue, he responds with something other than the truth even though is aware of the correct answer. This is concealing the truth. Allaah ordered us to speak the truth even if it is against ourselves, as He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

"O you who believe! Stand out firmly for justice as witnesses to Allaah even though it is against yourselves or your parents or your kin." [Surah An-Nisaa: 135]

One must manifest the truth when being called on as a witness as well as in other situations.

What is worse than concealing an honest testimony is concealing knowledge, which is the life of the people and their guide to the Straight Path. So it is an obligation to reveal the truth and to not downplay it. An example of this is when someone sees people practicing falsehood or deviance or Shirk, he should not remain silent. Rather, he is obligated to clarify the truth and not leave the people to fall into worshipping graves and tombs and practicing misguided innovations, by remaining silent and saying (to himself): "What these people do is not my business." Another example of this is when he sees people engaging in prohibited transactions but yet remains silent. This is a

form of concealing knowledge and a betrayal of sincere advice. Allaah did not give you this knowledge so that you can keep silent about it. Rather, He entrusted you with it so that you could manifest it to the people and so that you could call to Allaah upon clear insight and so that you could try to bring the people out from the darkness to the light.

So it is not permissible for the scholars to remain silent when they have the ability to clarify and manifest the truth. This is especially if they see the people upon misguidance, polytheism, innovations and false notions. They cannot remain silent, for if they do, this is a form of concealing knowledge. And it is for this reason that Allaah censured and rebuked the Jews and Christians. So how much more so if one states the opposite of the truth while knowing it and intentionally gives a contradictory religious verdict in order to please the people or to keep things in check or to keep the people in conformity with what they are upon?! The truth has more right to be followed. So you should seek to please Allaah and not seek to please the people, while they are upon falsehood.

The Prophet ﷺ said in a hadeeth: **"Whoever seeks to please Allaah by displeasing the people, Allaah will be pleased with him and cause the people to be pleased with him. And whoever seeks to please the people by displeasing Allaah, Allaah will be displeased with him and cause the people to be displeased with him."**⁸⁸

⁸⁸ Reported by At-Tirmidhee (4/609-610, no. 2419) and authenticated by Al-Albaanee in *Saheeh al-Jaami'-us-Sagheer* (no. 6097)

The Hundred and Fifteenth Aspect: Speaking about Allaah without Knowledge

قاعدة الضلال، وهي القول على الله بلا علم

[115] They enforced the source principle of misguidance, and that is speaking about Allaah without any knowledge.

- the explanation -

The foundation of misguidance, i.e. the source of the world's deviation, is speaking about Allaah without knowledge.

Speaking about Allaah without knowledge is worse than Shirk. This is why Allaah says:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"Say: The things that my Lord has indeed forbidden are lewd sins, whether committed openly or secretly, sins (of all kind), unlawful transgression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge." [Surah Al-A'raaf: 33]

Allaah has placed speaking about Him without knowledge above associating partners with Him. So it is not permissible for anyone to speak about Allaah without knowledge, and we seek Allaah's refuge. Furthermore, it is not permissible for someone to give religious verdicts if he has no knowledge, but instead just fabricates lies. This is very dangerous, for this is lying upon Allaah:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ
إِذْ جَاءَهُ الْيُسُفُ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

"Then who does more wrong than one who utters a lie against Allaah and denies the truth when it comes to him. Is there not in Hell an abode for the disbelievers?" [Surah Az-Zumar: 32]

So it is not permissible to speak about Allaah without knowledge.

When the Messenger of Allaah ﷺ would be asked about something for which no revelation was sent down, he would delay the response until Allaah sent revelation to him. So what is the case with those other than the Prophet ﷺ? Many things could be hidden or unapparent to a scholar. If you don't have clarity on an issue or proof from the Book and the Sunnah, you should say: "I don't know." This will not detract from your knowledge and status. Rather, this will increase your status in the sight of Allaah. Imaam Maalik, may Allaah have mercy on him, was asked about forty issues, but he only replied to some of them, while for most of them he responded: "I don't know." So the questioner said to him: "I came to you from a distant land and I endured an arduous journey, and you tell me: 'I don't know?'" Imaam Maalik told him: "Mount your riding beast and go back to the land from where you came and tell them: I asked Maalik and he told me I don't know." Such was the example of those people with knowledge and fear of Allaah.

The same applies to writing, for a person should not write if he is not qualified to write. I wish we could be free from many of the books and treatises that were written, and that nothing from them remain except for the authentic ones that are in conformity with the Sunnah. The problem is that these books and treatises will remain and misguide generations after you, and you will be the one responsible and accountable for it. A person must fear Allaah in his religious verdicts, writings, speeches, discussions and lectures. He should not say anything except for that which he feels predominantly in his mind to be correct and in accordance with the Qur'aan and the Sunnah.

The Hundred and Sixteenth Aspect: Contradictions and Inconsistency in Statements

التناقض الواضح لما كذبوا بالحق، كما قال تعالى: [بل كذبوا بالحق لما
جاءهم فهم في أمر مريج]

[116] They found themselves in clear contradiction when they chose to disbelieve in the truth, as Allaah says: **"Nay, but they denied the truth when it came to them, so they are in a state of utter confusion."** [Surah Qaaf: 5]

- the explanation -

A contradiction is when one's statements are inconsistent and conflict with each other. Anyone that abandons the truth will be afflicted with having contradiction and inconsistency in his statements. This is since misguidance always branches out and subdivides, there being no limit to its division. But as for the truth, it is only one and it does not break out and subdivide nor does it vary. Allaah says:

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

"So what is there after the truth except misguidance?" [Surah Yoonus: 32]

Anyone that abandons the truth will fall into misguidance. And misguidance is like a maze. We seek Allaah's refuge from that!

You will find that the people upon misguidance always differ with one another. Rather, you may even find just one individual among them possessing differing views. And this is because he doesn't have any guidance that he can traverse upon. So he is lost and wandering aimlessly. Sometimes he may say this and at other time he may say that (i.e. the opposite). Allaah says:

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ

"Nay, but they denied the truth when it came to them, so they are in a state of utter confusion." [Surah Qaaf: 5]

This means that they are always differing with one another. So the people of falsehood constantly differ amongst themselves and call one another enemies and misguided or they may even declare each other disbelievers. As for the people of truth, those who hold firmly onto the truth, they do not differ. And if they do differ due to some *Ijtihaad* (scholarly deduction), then they do not use that as a catalyst to cause enmity with one another and to boycott one another. When the correct way is made clear to them, they return to it and leave off their (personal) views and opinions. Allaah says:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

"And in whatsoever you differ, the decision thereof is with Allaah." [Surah Ash-Shooraa: 10]

And He says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"And if you differ in anything amongst yourselves, then refer it back to Allaah and the Messenger." [Surah An-Nisaa: 59]

You will find differing occurring even among the four renowned Imaams and between the scholars of Fiqh. However, this did not lead any of them to declare the other a deviant or to declare the other a disbeliever! Every one of them acted according to what was apparent to him from the evidences. And if it would be made clear to him that he was in opposition (to the truth), he would retract it and return to the truth. But as for the people of misguidance, they have no source of reference for which they can return back to. Rather, the point of reference for each of them is his own desires, and people's desires vary and differ.

**The Hundred and Seventeenth Aspect:
Believing in (Only) Some Parts of the Revelation**

الإيمان ببعض المنزل دون بعض

[117] They believed in some parts of Allaah's revelation, while rejecting other parts.

- the explanation -

Believing in some of what Allaah revealed apart from others is the characteristic of the Jews and the Christians. Allaah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ . وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ . ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُواكُمُ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَلَا تُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

"And remember when We took a covenant from the Children of Israa'eel (saying): 'Worship none but Allaah (alone) and be dutiful and good to the parents, to kindred, to orphans, and to the needy. And speak good to the people. And establish the prayer and give the Zakaat.' Then you turned back (breached this covenant) except for a few of you, while you are rejecters. And remember when We took your covenant (saying): 'Shed not the blood of your people, nor turn out your own people from their dwellings. Then you agreed to this while bearing witness to it. After this, it is you who kill one another and drive out a party of you from their homes, assisting their enemies against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you.'

So do you believe in a part of the Scripture and reject part of it?" [Surah Al-Baqarah: 83-85]

"Believe in a part of the Scripture" refers to ransoming the captives (which was lawful). **"And reject part of it"** refers to killing and driving them out of their homes, which they made permissible (even though it was unlawful).

فَمَا جَزَاء مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ . أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

"So what is the recompense of those who do this amongst you, except disgrace in the life of this world. And on the Day of Resurrection, they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do. They are the ones who have purchased the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped." [Surah Al-Baqarah: 85-86]

This is the recompense of those who believe in some of the Scripture while rejecting other parts of it. One must believe in all of the Scripture and not just take that which conforms to his desires while rejecting that which opposes his whims and desires. This is the attribute of the Jews, as well as anyone who follow their footsteps from those who only accept from the Scripture what conforms to their desires while abandoning what contradicts their desires.

And in another *ayah*, Allaah says:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى
أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ

"Is it that whenever there came to you a messenger with what you yourselves desired not, you grew arrogant – some you disbelieved in and others you killed?" [Surah Al-Baqarah: 87]

Meaning: If the Messenger had come to them with that which conformed to their desires, they would have accepted it. But since he came to them with that which contradicted their desires, they rejected him. So their stance towards this Messenger who came to them with that which their whims did not desire was either that they would reject him or kill him. And we seek refuge in Allaah!

There is an admonition in this for the Muslims to not do what these people (i.e. Jews) did, for then they would be afflicted by the same thing that befell them.

The Hundred and Eighteenth Aspect: Believing in Some of the Messengers

التفريق بين الرسل

[118] They differentiated between the messengers.

- the explanation -

Differentiating between the messengers means: Believing in some of them while disbelieving in others. This is a characteristic of the People of the Scripture, specifically. As for the polytheists and idol-worshippers, they don't believe in the messengers to begin with, as they deny all of the messengers.

The Jews disbelieve in 'Eesaa and Muhammad ﷺ, while the Christians disbelieve in just Muhammad ﷺ. Regardless, whoever disbelieves in even one prophet has disbelieved in all of them, since their way and religion are one and the same, and they are all brothers.

So whoever disbelieves in one of them disbelieves in all of them. The proof that is with the Messenger of Allaah ﷺ, which they deny, is the same proof that is with the messengers that they believe in. So there should be no differentiating between them. This is why Allaah says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

"Say: 'We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem, Isma'eel, Isha'aaq, Ya'qoob and the Asbaat. And (we believe in) that which has been given to Moosaa and 'Eesaa and that which has been given to the Prophets from their Lord. We make no distinction between any of them and to Him we have submitted as Muslims.'" [Surah Al-Baqarah: 136]

And He says:

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

"The Messenger (Muhammad) believes in what was sent down to him from his Lord, and (so) do the believers. Each one believes in Allaah, His Angels, His Books and His Messengers. (They say): 'We make no distinction between any one of His Messengers.'" [Surah Al-Baqarah: 285]

We don't make distinctions between any of Allaah's Messengers. Belief in the Messengers is one of the six pillars of Islaam mentioned in the hadeeth of Jibreel, when he asked the Prophet ﷺ, saying: "Inform me about Eemaan (Faith)." The Prophet ﷺ replied: "It is to believe in Allaah, His Books, His Messengers, the Last Day, and to believe in the Divine Pre-Decree - the good of it and the bad of it."⁸⁹

It is not enough to believe in just some of the prophets. Rather, one must believe in all of them. And whoever disbelieves in one of them, he in fact disbelieves in all of them. This is why Allaah says:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

"The people of Nooh disbelieved in the Messengers." [Surah Ash-Shu'araa: 105]

And He says:

كَذَّبَتْ عَادَ الْمُرْسَلِينَ

"The people of 'Aad disbelieved in the Messengers." [Surah Ash-Shu'araa: 123] And:

⁸⁹ Reported by Al-Bukhaaree (no. 50) and Muslim (no. 10)

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

"The people of Thamood disbelieved in the Messengers." [Surah Ash-Shu'araa: 141]

These verses were revealed even though these people only disbelieved in the prophet that was sent to them. But because they disbelieved in their prophet, they also disbelieved in all of the messengers.

**The Hundred and Nineteenth Aspect:
Arguing in Matters one has no Knowledge of**

مَخَاصِمَتُهُمْ فِيمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ

[119] They would argue and debate concerning those matters in which they had no knowledge.

- the explanation -

This means: The people of the Days of Ignorance would argue and debate in matters they had no knowledge of. What is obligatory upon an individual is to only debate in matters of which he has knowledge. As for those things he is not aware of, he should remain silent concerning that. Allaah says:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

"Rather, they disbelieved in that which they could not comprehend of it (i.e. the Qur'aan) and even when its interpretation (real meaning) came to them."
[Surah Yoonus: 39]

This *ayah* consists of two parts:

The First Part: A person should not involve himself in that which he has no knowledge of nor should he reject that which he does have knowledge of. Rather, he should just say: "Allaah knows best." This is why Allaah told His Prophet, Muhammad:

وَقُلْ رَبِّ زِدْنِي عِلْمًا

"Say: My Lord! Increase me in knowledge." [Surah TaHa: 114]

Therefore, one should not claim to have all the knowledge. Rather, he should limit himself and know his own worth. Even if he may have a lot of knowledge, that which is unknown to him is far greater. Allaah, Mighty and Sublime, says:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

"Above every person that possesses knowledge is someone that has more knowledge (than him)." [Surah Yoosuf: 76]

And this continues on until the trail ends with Allaah, the All-Knowing.

The Second Part: He should not reject something that someone else besides him knows. So if someone else has some knowledge that you are unaware of, you should not reject what that person has. There is no one amongst mankind that has been given all of the knowledge. This is why the scholars say this expression, which is often repeated: "Whoever memorized (some knowledge) is a proof against one who didn't memorize."

The Dahriyyah, polytheists, those who negate Allaah's Attributes and all of the other deviants only rejected what they did (of knowledge) due to their ignorance and because their intellects could not comprehend it. This was because they didn't believe in the Unseen and because they based their views on a false form of reasoning and analogy. So they were lead astray from the Straight Path.

The Hundred and Twentieth Aspect: Contradictions in the Following of Others

دعواهم اتباع السلف مع التصريح بمخالفتهم

[120] They claimed to follow the *Salaf* (righteous predecessors), when (in fact) they openly opposed and contradicted them.

- the explanation -

In general, all of the Jews and Christians, as well as those deviant individuals that ascribe themselves to Islaam, claim to follow those believers who preceded them in the past. For example, the Jews claim to be from among the followers of Moosaa and those who believed in him, while the Christians claim to be followers of the Messiah ('Eesaa) and those who believed in him. Similarly, the people of misguidance from among the Muslims claim to follow the *Salaf* (predecessors) of this ummah – i.e. the Sahaabah, Taabi'een and Atbaa' at-Taabi'een – and to be upon their methodology.

Not everyone that claims to be upon the Way of the *Salaf* or to be following the methodology of the *Salaf* is truthful in his claim. One's claim can only be verified if his beliefs are compared with the methodology of the *Salaf*. If they conform to it, then he is upon the methodology of the *Salaf*. And if they contradict it, then he is not upon the methodology of the *Salaf*, even if he claims to be.

All of the deviant sects today claim to follow the way of the *Salaf* (Predecessors). However, the reality is that they are not upon the methodology of the *Salaf* since the statement of Allaah's Messenger ﷺ – which is the distinguishing guideline for the way of the *Salaf* – doesn't apply to them. And it is his ﷺ saying: **"Those who are upon the same thing (i.e. Creed and Methodology) that I and my Companions are upon."** These individuals are truly upon the way of the *Salaf*. But as for the one who opposes this (guideline), then he is not upon the way of the *Salaf*, even if he claims it.

The consideration is not in mere claims but rather, it is in the facts. Those who claim to be "*Salafees*" are many, but what they are upon needs to be referenced back and compared to the methodology of the righteous

predecessors. So if it conforms to that, then their claim is true, and if not, then they are not upon the methodology of the Salaf.

The same applies to those who ascribe themselves to one of the four *madh-habs* while contradicting the Imaams in issues of Creed. Their ascription to them is not correct since they have opposed them in the most important of matters, which is Creed.

The Hundred and Twenty-First Aspect: Hindering People from the Path of Allaah

صدهم عن سبيل الله من آمن به

[121] The hindered anyone who believed in Allaah from His path.

- the explanation -

Hindering from the Path of Allaah means turning people away from entering into the Religion of Allaah. This is what is done by all of the disbelievers, from the Jews, Christians and pagans, past and present. So it was from the ways of the people of the Days of Ignorance in every time and place to hinder and impede people from following the Path of Allaah. The deviant (Muslim) sects also adhere to this way, as they try to misguide the Muslims and bring them into their false groups.

The same goes for the Jews and Christians – they are always trying to hinder the Muslims from Islaam. They say: "Come, let us discuss our beliefs (i.e. inter-faith dialogues)" and they call for freedom of religion. This is a form of hindering people from the Path of Allaah. Do we have any doubt about the validity of our Religion and the falsehood of your religion such that we have to hold dialogues with you?! We have no doubts about our Religion and about the falsehood that you are upon.

So with this propaganda, these individuals look for dialogue and cooperation to exist between the religions, and by this, they seek to hinder people from the Way of Allaah. This is their intent and goal behind doing this. The disbelievers up to this very day have not stopped trying to misguide the Muslims. They kill them, drive them out from their homes and torture them all on account of their religion and because they want to hinder them from it.

But yet they are the ones who say: "Let's discuss our differences", whilst calling for freedom of religion and beliefs. However, what they really intend is their own religions and beliefs. Allaah says:

وَوَدُّوا لَوْ تَكْفُرُونَ

"And they would love it if you would disbelieve." [Surah Al-Mumtahinah: 2]

And He says:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا

"And they will not stop fighting against you until they turn you back from your Religion, if they are able to." [Surah Al-Baqarah: 217]

And He says:

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

"They would love it if you would disbelieve as they disbelieve, so that you would both be the same." [Surah An-Nisaa: 89]

So they want to mix the truth with falsehood and put the false religion on the same level as the true religion. But they are not fixated on just this, rather, they wish to eradicate Islaam altogether. So they kill Muslims and drive them out of their homes in order to turn them away from their religion. They hope that no Muslim is left standing on the face of the earth. This is their goal and objective.

The Hundred and Twenty-Second Aspect: Allegiance towards the Disbelievers

مودتهم الكفر والكافرين

[122] They love disbelief and the disbelievers.

- the explanation -

From the characteristics of the people of the Days of Ignorance is that they would love disbelief and the disbelievers. Allaah mentioned this attribute as being part of the Tribe of Israa'eel in that they would take the disbelievers as supporters. Allaah says:

نَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

"You will see many of them allying themselves with those who disbelieve."
[Surah Al-Maa'idah: 80]

Allaah made taking the disbelievers as friends and supporters forbidden, when He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
أَوْلِيَاءَ . بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

"O you who believe! Do not take the Jews and the Christians as supporters - They are (only) supporters of one another. And whoever amongst you allies himself with them then he is indeed from among them." [Surah Al-Maa'idah: 51]

Allaah forbade the Muslims from doing the same thing that the Jews did, such as taking the disbelievers as supporters and holding love for them.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

"Let not the believers take the disbelievers as supporters apart from the believers. And whoever does that will never be helped by Allaah in any way, unless you (do it because you) truly fear a danger from them." [Surah Aali 'Imraan: 28]

The matter is clear on this issue. It is obligatory to disassociate and absolve oneself from the disbelievers and their religion. The issue of *al-Walaa' wal-Baraa'* is from among the greatest obligations in Islaam.

**The Hundred and Twenty-Third, Twenty-Fourth, Twenty-Fifth,
Twenty-Sixth, Twenty-Seventh, and Twenty-Eighth Aspects:
Relying on False Notions and Superstitions**

العيافة والطرق و الطيرة و الكهانة و التحاكم إلى الطاغوت و كراهة التزويج
بين العيدين

[123] They used to believe in omens (*al-'Iyyaafah*).

[124] They would draw lines on the ground in order to predict future events (*at-Tarq*).

[125] They would foretell upcoming events (omens) based upon the flight of birds (*at-Teerah*).⁹⁰

[126] They indulged in soothsaying and fortune telling (*al-Kahaanah*).

[127] They appealed to *At-Taaghoot* (false deities and systems) for judgement.⁹¹

[128] They hated that marriage be carried out between the two 'Eids (as they considered that a bad omen).

- the explanation -

Al-'Iyyaafah means: Restraining male and female birds. This was since during the Days of Ignorance, the people would use the flight of birds as omens. So if

⁹⁰ **Translator's Note:** The disbelievers even took bad omens from certain people, as was the case with their claiming to receive a bad omen from the prophet Saalih: "They said: 'We foresee a bad omen from you and those with you.'" [Surah An-Naml: 47]

⁹¹ Allaah says: "Have you not seen those who claim to believe in that which has been sent down to you, and that which was sent down before you. And they wish to go for judgement (in their disputes) to the *Taaghoot* (false deities and systems), while they have been ordered to reject them?" [Surah An-Nisaa: 60] And He says: "Do they then seek the judgement of the Days of Ignorance? And who is better in judgement than Allaah for a people who have certain faith?" [Surah Al-Maa'idah: 50]

they observed the birds flying in a manner that they didn't like, they would go back on what they had set out do, such as with regard to traveling and so on.

However, Allaah ordered us to put our trust and reliance on Him alone, and to continue pursuing that which contains benefit for the people. So if one finds doubts or difficulties in one of the affairs of his life, or he is hesitant about pursuing it, he should perform the *Istikhaarah* prayer and supplicate after it, asking Allaah to guide him to what is correct. He should also seek the advice and counsel of those with experience and understanding.

Al-Khatt means: Lines that are drawn on the floor. This is done by sorcerers that draw lines on the sand, saying: "This is going to happen" and "That will occur." This is an act that is from the Days of Ignorance since it is claiming to know the Unseen, which only Allaah has knowledge of. It only consists of estimating and guessing. It may be that what these individuals claim will happen might come to pass. But this is only because Allaah desires to test the people or to delude them (into thinking they are upon correctness). So it is obligatory to abstain and stay far away from such individuals (who practice this).

At-Tahaakum ilaa Ghairillaah means: Seeking judgement from other than the Book of Allaah and the Sunnah of His Messenger ﷺ, such as by resorting to man-made laws and to customary practices – the customs and past traditions of the nomads – or to the science of rhetoric and to the principles of logic.

In the Days of Ignorance, the people would seek rulings and judgement from the Taaghoot, which is a word derived from *Tughyaan* (transgression), which means to surpass the boundaries (established by Allaah). What is meant by the word here is: Whoever rules and judges by other than what Allaah has revealed.

What is obligatory upon the Muslims is to seek judgement from the Book of Allaah and the Sunnah of His Messenger ﷺ. Allaah says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

"And if you differ in anything amongst yourselves, then refer it back to Allaah and the Messenger if you truly believe in the Last Day." [Surah An-Nisaa: 59]

Hating Marriages to occur between the two 'Eids: This refers to 'Eid-ul-Fitr and 'Eid-ul-Adhaa. This is taking days as an omen (i.e. bad sign), and it is forbidden, as it is a form of fortune-telling. Allaah has prescribed marriage during all times, except for when one is in the state of Ihraam during either Hajj or 'Umrah. What day someone gets married has no bearing on whether or not the marriage will prosper or fail. Allaah is the Only One who controls this.

And Allaah knows best. May Allaah send His peace and blessings upon our Prophet, Muhammad ﷺ, his family and all of his Companions.

[End of the Treatise and Explanation]

Glossary of Some Terms Used

Ahaadeeth	See Hadeeth
Anaasheed	Pl. of <i>Nasheed</i> . This commonly refers to a hymn or a song bearing some Islamic meaning that is chanted by Muslims to encourage bravery or faith. They can occur at times with just singing or the duff and at times with musical instruments.
Ashaa'irah	<p>Singular: Ash'aree. They are the followers of Abul-Hasan 'Alee bin Ismaa'eel Al-Ash'aree. He first inclined towards the views of the Mu'tazilah sect. This was until he reached forty years of age. Then he openly announced his repentance from that to the public and exposed the falsehood of the Mu'tazilah. So he took hold of the methodology of Ahl-us-Sunnah, may Allaah have mercy on him.</p> <p>As for those who attribute themselves to him, they remained upon a specific methodology, which is known as the Ash'ariyyah sect. They do not confirm any of Allaah's Attributes, except seven, which they believe are proven by intellect. And they distort the meaning of the rest of them. The seven (they affirm) are the ones mentioned in this verse: <i>"He is Living, Knowing, Able and has Speech, Desire, and likewise Hearing and Seeing"</i></p> <p>They also commit other innovations with regard to the meaning of Speech, <i>Al-Qadar</i> and other than that. [See <i>Sharh Lum'at-ul-'Itiqaad</i> of Imaam Ibn Al-'Uthaimeen]</p>
Ayaat	Lit. Sign – More commonly, this refers to verses from the Noble Qur'aan. Its singular form is <i>ayah</i> . It could also be used to refer to a sign or symbol.
Bay'ah	The pledge of allegiance that is given to the ruler of a country or region. It also more specifically refers to the

general oath of allegiance that was given to the Khaleefah in the days of old. It does not refer to allegiance that is given to parties or modern-day leaders of groups that hold no legislative authority.

Da'wah	Lit. Call – This refers to the concept and practical implementation of inviting and calling a person or persons to abide by and accept Islaam in its pure and unadulterated form.
Eemaan	Lit. Faith – To affirm the belief of everything that Allaah revealed through His Book, i.e. the Qur'aan, or upon the tongue of His Prophet, i.e. the Sunnah. More specifically, it is to believe in Allaah, His Angels, His revealed Books, His Messengers, the Day of Judgement, and the Divine Pre-Decree – the good and evil of it. Eemaan (Faith) is represented by a firm belief of the heart, action of the limbs, and a statement from the tongue. It increases by the performance of good deeds and decreases by the committal of sins.
Fataawaa	The plural form of <i>fatwa</i> . These are religious verdicts issued by scholars of Islaam, referred to as Muftees, which apply to the religious ruling on current events and matters. These rulings are derived from the Qur'aan, the Sunnah, the understanding of the Salaf, and scholarly Ijtihaad.
Fitnah	Pl. <i>Fitan</i> . This linguistically refers to calamities, trials, tribulations and mischief.
Hadeeth	Lit. Speech – A textual recorded narration containing information about one of the Prophet's sayings, actions or tacit approval of something. Such a report can either be authentic or weak, according to the grading and verification of the Muslim scholars.
Halaal	One of the five religious rulings according to the Principles of Fiqh. It refers to something that is lawful,

i.e. the person who does it gets rewarded while the person who abandons it gets punished. It can also generally refer to something that Allaah has made lawful, be it a concept, practice, food, interaction, and so on.

Haraam	One of the five religious rulings according to the Principles of Fiqh. It refers to something that is unlawful, i.e. the person who does it gets punished while the person who abandons it gets rewarded. It can also generally refer to something that Allaah has made unlawful and prohibited, be it a concept, practice, food, interaction, and so on.
Ijtihaad	When a scholar strives hard and expends his effort to derive a ruling for a matter that is not clearly apparent from the revealed texts.
Imaam	Lit. Leader – Most commonly used to refer to the person leading the congregational prayer. It also refers to the leader of a country or state, i.e. someone with authority. It is also used to refer to renowned Muslim scholars of the past and near present.
Islaam	Lit. Submission – The only true religion that Allaah has mandated upon mankind, and which He will accept on the Day of Judgement. The pure and correct form of Islaam is defined by the Qur'aan and the Sunnah, according to the practical understanding of the first three righteous generations of Muslims: The Sahaabah (Companions of the Prophet), the Taabi'een (Successors to the Companions), and the Atbaa' at-Taabi'een (Followers of the Successors).
Jaahiliyyah	Lit. A state of ignorance – This refers to the period in which there were no prophets, prior to the advent of Islaam and the coming of Prophet Muhammad. This was a time when people were in a state of ignorance, since there wasn't any pure prophetic guidance.

Jahmiyyah	<p>Singular: Jahmee. They attribute themselves to Al-Jahm bin Safwaan who was killed by Saalim or Salim bin Ahwaz in the year 121H. Their views on the Attributes of Allaah consist of <i>ta'teel</i> (denial) and <i>nafee</i> (negation). Regarding <i>Al-Qadar</i> (Divine Pre-Decree), they hold the opinion that mankind is coerced to do deeds (<i>al-jabr</i>).</p> <p>Their view on Eemaan is that of <i>Irjaa</i>, which means that they believe Eemaan is merely the confirmation of the heart, and that statements and actions are not part of Eemaan. So according to them, someone who commits a major sin is a believer with complete Eemaan (i.e. Eemaan does not increase or decrease). So they are the Mu'atazilah, Jabariyyah and Murji'ah all in one and they are divided into many sects. [See <i>Sharh Lum'at-ul-Itiqaad</i> of Imaam Ibn Al-'Uthaimeen]</p>
Khawaarij	<p>Singular: Khaarijee. They are the ones who set out to kill 'Alee bin Abee Taalib due to his leadership. Their methodology consists of absolving themselves from 'Uthmaan and 'Alee, setting out against the Imaam if he opposes the Sunnah and declaring disbelief on the one who commits a major sin. They believe that this type of person will remain in the Hellfire forever. They are divided into numerous groups. [See <i>Sharh Lum'at-ul-Itiqaad</i> of Imaam Ibn Al-'Uthaimeen]</p>
Mashaayikh	Plural of Shaikh, See "Shuyookh"
Masjid	Pl. Masaajid. The place where Muslims gather to worship and pray to Allaah. Known in English as Mosques, these are the Houses of Allaah.
Mimbar	Pl. <i>Manaabir</i> , The pulpit from where the orator delivers his <i>khutbah</i> (sermon) on the day of Jumu'ah (Friday).
Mu'atazilah	<p>Singular: Mu'atazilee. They are the followers of Waasil bin Ataa', who withdrew (<i>'Itizaal</i>) from the gathering of Al-Hasan Al-Basree. He determined that the sinner is in</p>

a level between two levels. Thus, he is neither a believer nor a disbeliever, yet he will reside eternally in the Hellfire. 'Amr bin 'Ubayd followed him in that and their views concerning the Attributes of Allaah are based on *ta'teel*, like the Jahmiyyah, and concerning *Al-Qadar*, like that of the Qadariyyah.

They reject the relation of the *Qadaa* and the *Qadar* of Allaah to the actions of the servant. In regards to the one who commits a major sin, they hold that he will remain in the Hellfire forever and that he is extracted from the fold of Eemaan into a level between the two levels of belief and disbelief. So they oppose the views of the Jahmiyyah in regards to these two principles. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimeen]

Muhaddith	A scholar of Hadeeth.
Mujtahid	A scholar that has the ability and qualifications to perform Ijtihaad
Murji'ah	Singular: Murji'ee. They believe that actions are deferred from Eemaan (<i>Al-Irjaa</i>). Thus actions, according to them, are not part of it. Eemaan is simply the complying of the heart. So the sinner, according to them, is a believer with complete Eemaan, even if he does what he does from the disobedient acts or he abandons what he abandons from the obedient acts. And if we ruled that someone who abandoned one of the commandments of the Religion is a disbeliever, then that would be due to the lack of his heart complying not due to his abandonment of that deed. These are the views of the Jahmiyyah. And it, along in comparison with the views of the Khawaarij, are the two opposite extremities. [See <i>Sharh Lum'at-ul-'Itiqaad</i> of Imaam Ibn Al-'Uthaimeen]
Quraysh	One of the several Arab tribes in Makkah. The Prophet Muhammad came from this particular tribe, which was

dignified for its high status and rank.

Qur'aan The Book that Allaah revealed to Muhammad for all of mankind and the jinn. It is the speech of Allaah and it is not created.

Raafidah (aka Rawaafid) Singular: Raafidee. They are the ones who go to extremes with regard to the Members of the Household (*Aali Bait*). They declare the Companions that opposed them as being disbelievers or they accuse them of evil (*fisq*). They are divided into many sects, among which are the extremists, who claim that 'Alee is god, and among which are other than them. Their innovation first appeared during the Khilaafah of 'Alee bin Abee Taalib when 'Abdullaah bin Saba' said to him: "You are God." Due to this, 'Alee commanded that they be set on fire. However, their leader, 'Abdullaah bin Saba', escaped to another city.

They hold various views on the Attributes of Allaah, so among them are those who perform *tashbeeh*, those who perform *ta'teel* and those who are in conformity (with the correct view on the Attributes). They are called the *Raafidah* because they rejected (*rafd*) Zayd bin 'Alee Ibn Al-Husayn bin 'Alee bin Abee Taalib, when they asked him about Abu Bakr and 'Umar and he responded saying "*rahimahullaah*" for both of them.

So they rejected him and distanced themselves from him. And they named themselves *Shее'ah* because of their claim and notion that they are taking sides (*tashayy*) with the *Aali Bait* and that they support them and that they are reclaiming their right to the Imamate. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimen]

Saheeh Lit. Correct/Authentic - A grading term for a narration that is authentically attributed to the Prophet.

Salaf	Lit. Predecessors - This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the Atbaa' at-Taabi'een. These were the first three virtuous generations of Islaam about whom the Prophet said: "The best of people is my generation, then those that come after them, then those that come after them."
Salafee	A follower of the Salaf and their methodology, regardless of what time he exists in, after the first three virtuous generations of the Salaf.
Sharee'ah	In general, this refers to the Religion of Islaam. Specifically, it refers to the laws and governing system of Islaam.
Shuyookh	This is the plural of shaikh, which literally means an elderly man. It also refers to a scholar or person of knowledge.
Subhaan-Allaah	An expression commonly translated as "Glory be to Allaah" but which more specifically means "May Allaah be far removed from all imperfections." This statement is usually made at the time something bad occurs or when a lie/slander is stated.
Surah	Pl. Suwar. A chapter from the Noble Qur'aan.
Sunnah	Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
Takfeer	To deem or label a person or group of persons disbelievers.
Taqwaa	Lit. Shield - The concept of performing Allaah's commandments and avoiding His prohibitions through the implementation of knowledge, in order to safeguard

oneself from His punishment and displeasure.

- Tawheed Lit. Oneness - The belief and realization of singling Allaah out alone in His Lordship, the Worship that is performed for Him and His Names and Attributes, apart from all other false deities. This entails the belief that Allaah is the only true Creator, Sustainer and Administrator of the Universe. It entails that one is mandated to perform and sincerely direct all of his worship to Allaah alone and no one else. And lastly, it entails believing in all of Allaah's perfect Names and Attributes, and that they apply to Him alone and no one else.
- Ummah Lit. Nation - The nation of Muslims as a whole, past or present and consisting of all those who ascribe truthfully to Islaam.